

Volume I - Foundation Document for

Honoring Tribal Legacies: An Epic Journey of Healing



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CHAPTER 1



Spirit and Vision: Honoring What Has Been Accomplished



Photo Courtesy of Glacier National Park, Montana, and the National Park Service.

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***"Telling America's whole story,
with all its imperfections and beauty,
is a gift to ourselves and to future generations."***

– Commissioner Carolyn Finney, National Parks Second Century Commission Report, 2012, p.17

Introduction

Honoring Tribal Legacies is as much a journey of healing for non-Native people as it is for Native people. Healing begins when we face the past and embrace all of our histories. The choices we make at present will determine a more inclusive, potent, and vital future. As the Vision statement of the Honoring Tribal Legacies project states in the previous reading, sometimes there is a need to reassess our lack of knowledge and our preconceived notions to be able to come to terms with our history and to heal. In this chapter we will speak of the National Park Service (NPS) and convey its original intent as an agency and how it has evolved as an agency. To do so, the NPS origins need first to be understood within the expansionist movement of the United States and how this had a significant impact on Tribes. Accomplishing this will require a brief and yet broad review of what was going on in the U.S. prior to and at the time of the establishment of the National Park Service, including what was happening to the Tribal inhabitants. In doing so, we hope the reader may better grasp the social, economic, and political environment that gave rise to the making of national parks.

We then share a brief history of the NPS Lewis and Clark National Historic Trail's journey through the years of the Bicentennial Commemoration to understand: (a) why Tribal involvement was a transformational moment for many, and (b) why this work with Honoring Tribal Legacies is an important endeavor to the Lewis and Clark National Historic Trail (hereafter, Trail). Here it is of interest to look at the roots of the Trail and learn how it evolved from telling a Eurocentric view of a great American exploration to including the histories, stories, views, and successes of the many Tribes whose homelands Lewis and Clark traversed during their exploration west of the Mississippi River. At this point we share our own personal reflections so that our lived experiences

can illuminate the historic story of Honoring Tribal Legacies. We will conclude with some efforts by the Trail and the NPS today to honor Tribes that may encourage others to do so with respect and a good heart.

The National Park System was establishing itself in a firestorm of economic, social, and geopolitical complexities plaguing the United States of America in the late 1800s. The idea of a national system of parks was to give its citizens a place to escape from the pace of the country's tremendous growth and development. More recently, it has become an agency that attempts to preserve America's stories. Our national parks are more important today than ever before for re-connecting humans to the earth and grounding all of us to our Ancestors. Not only do national parks offer us this opportunity, but town, county, state, and Tribal parks and museums, as well as non-profit education centers, do too. When we connect with the energy in parks, we connect with all of our Ancestors who can assist us to face our futures with pride, dignity, and respect.

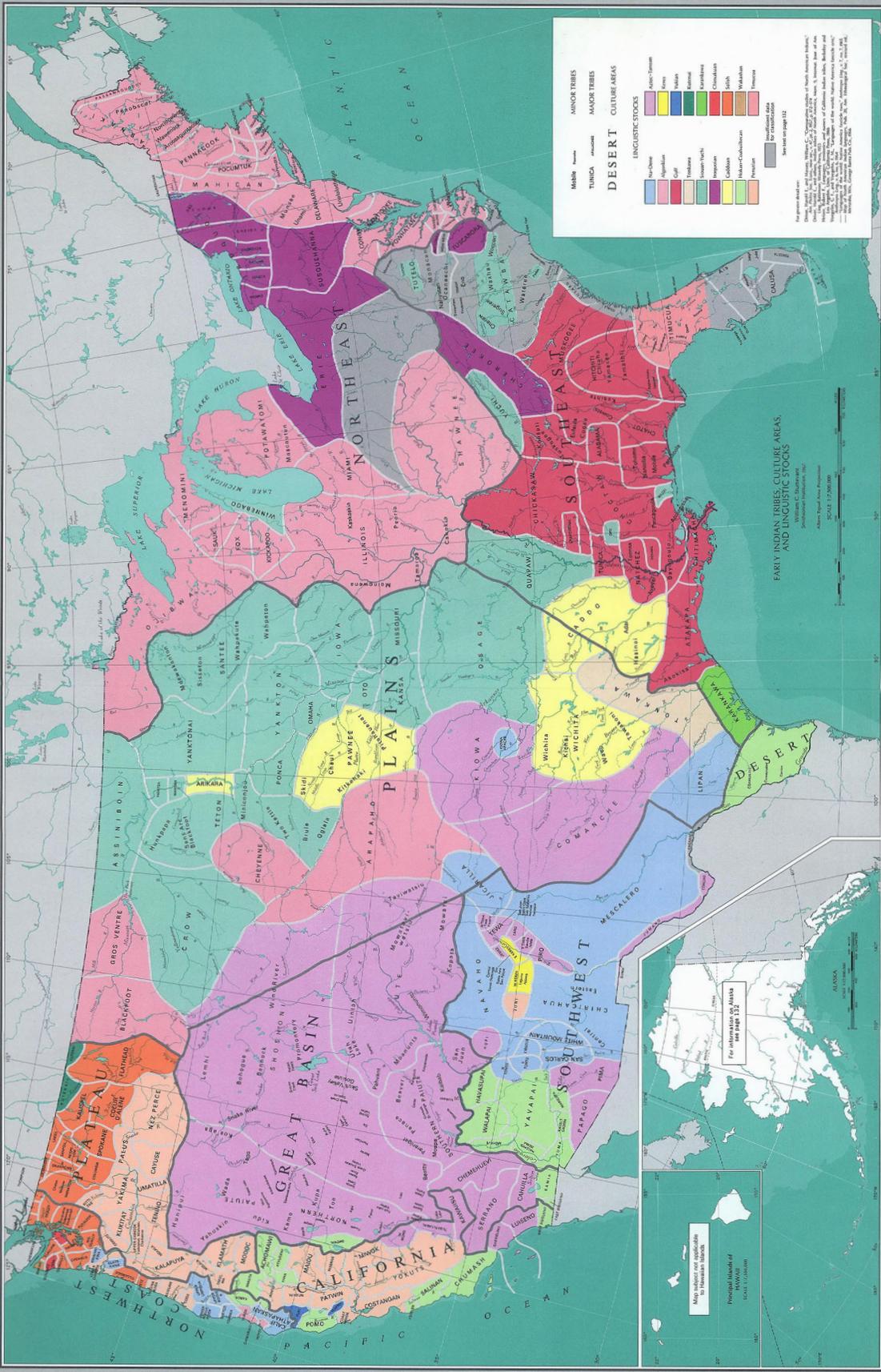
A Glimpse at U.S. Expansionism



Willam Darton's map represents the United States of America according to the peace treaties of 1783, before territorial expansion west of the Mississippi River. Courtesy of the Library of Congress.

The nineteenth century brought with it extraordinary changes to a new nation on the North American continent. The United States government was busy laying claim to lands beyond what it had already commandeered in the East from the Native residents of the continent and continued unabashedly grabbing territories west of the Mississippi River. Between 1803 and 1898 the U.S. more than tripled its geographical size. The deal with France for lands of the Louisiana territories in 1803, known in current history books as the “Louisiana Purchase,” added 828,000 square miles. The delineation of the Oregon territories with Great Britain in 1846, the annexation of Texas in 1845, and the Mexican Cession in 1848 expanded the U.S. by another 30,000 square miles. These vast amounts of land, now a part of this new nation, gave U.S. citizens as well as corporations, an opportunity to “make a go” at a life with more elbow room; and, for some, it was an opportunity to multiply their fortunes. The government believed it had a divine right to expand across the continent and become the “Great Nation of Futurity,” as stated in John L. O’Sullivan’s article of the same name, published in *The United States Democratic Review* in 1839.¹

The population of the United States also began to swell, filling in this expanded territory. Fifty years following the Lewis and Clark expedition, the “resident” population (those counted by the U.S. Census) grew by eighteen million people. The next 50 years would bring an increase of 53 million, over 14 million of whom were immigrants entering the United States between 1860 and 1900. The economy was racing to keep up. Human ingenuity was determined to make things bigger, stronger, faster, and more convenient. It was the age of the machine, factories, the telegraph, the light bulb, the phonograph, the locomotive, and of movement from the country to the city; the car and the airplane were not far behind. The industrialists in the East wanted to expand their businesses westward and take full advantage of the bounty of natural resources found in the “new frontier.”²



Before contact with Europeans, as many as 26 million people occupied the North American continent. This map of American Indian Nations' Tribes, Languages and Culture helps to see this Tribal density in what is now the United States. Compiled by William Sturtevant, Smithsonian Institution, 1967, from data reaching back to the 1400s.



U.S. Territorial Acquisitions, published as part of the *National Atlas*, illustrates the rate at which the United States took possession of land and expanded to the western shore. Courtesy of United States Geological Survey.

The policies and the operation of various federal land agencies, such as the Federal Surveying Office and the U.S. General Land Office, distributed land haphazardly, with no real enforcement measures in a system riddled with fraud. This letter, from the obviously frustrated Sub Indian Agent, Robert Shortess, during the pre-treaty era is exemplary of this state of affairs:

To Anson Dart ³
Superintendent
Indian Affairs
Ogn Territory

Astoria May 17th 1851

Dear Sir:

With Surprise and mortification I have learned (unofficially) that the Board of Commissioners is dissolved and we are to have no meeting of the Indians at this place for treaty purposes. Consequently, I am placed in the disagreeable condition of being considered as having made statements not founded on facts, and encouraged false hopes in the natives of this sub agency. In view of this and various other reasons, I respectfully decline any longer acting as sub agent, or being in any manner connected with the Indian department in Oregon.

Please inform me when and where it will be convenient to settle up my accounts as sub agent.

Your humble servant
R. Shortess
Actg Sub Agt Ind Affrs

The U.S. government redistributed over 500 million acres of Native homelands. Approximately 80 million of this acreage went to settlers. The other vast amount was mined, logged, fished, hunted, or preserved as a public “pleasuring ground.” Otherwise it was used for the new country’s growing intercontinental industry—international trade—which was spawned by the new railroad access that improved distribution and access to resources. A seemingly limitless supply of resources was diminishing quickly.



Located in what is now known as northeast Wyoming, this National Monument has been sacred to Tribes of the Plains, including Arapaho, Cheyenne, Crow, Lakota, and Kiowa from time immemorial. Some Tribes call it Mato Tipila, meaning Bear Lodge. Others call it Bear's Tipi, Home of the Bear, Tree Rock, and Great Gray Horn. The name Devils Tower was given to it in 1875, on an expedition led by Colonel Dodge. It is believed his interpreter misinterpreted the name to mean Bad God's Tower, later shortened to Devils Tower. Courtesy of Devils Tower National Monument, National Park Service.

The removal of Tribes from Tribal homelands was followed by the forced assimilation of Western values on Native people. One way this was accomplished was by separating children from their families and raising them in off-reservation boarding schools usually far away from their homes.



Off-reservation boarding schools were built in a flurry between 1880 and 1902, with 25 being opened across the country during this time. Nearly 30,000 young Native children were educated away from their families. This represented approximately 10% of the Native population of the U.S. at the time. Above, students attend the Genoa Indian School in a photo taken in 1910.⁵ This school, like many of its kind, had a “mixed legacy;” young Indian children were forcibly taken away from their families and Tribes, but also obtained educations that helped them adapt to a new culture and future. Courtesy of Genoa Industrial Indian School Museum, Genoa, Nebraska.

IMAGINE ⁶

Imagine a lonely seven year old Lakota boy hundreds of miles away from home he left two years ago, trying desperately to remember his grandmother's smile and his grandfather's wisdom. . . .

Imagine the confusion, the excitement, the horror of twenty different Nations blended together in one small school on the prairie. . . .

Imagine a new language, a new way of life. . . . some ways good, some ways not. . . . The sounds of five hundred children working, learning, playing, drilling. . . .

Imagine the broken hearts and the broken spirits that will take years to mend. . . . Some will never heal.

Imagine not knowing when you see Grandfather again, you will not know his words . . . his stories, passed down for generations, will be lost to you. . . . You will only understand his tears and he, yours. . . . Close your eyes and listen. . . . It all happened here.

Jerry W. Carlson,

Genoa U.S. Indian School Foundation

(Please see reference page for a list of sites to learn more about U.S. Indian Policies, treaties, forced removals, etc.)

Genoa U.S. Indian School

Genoa, Nebraska, 6/2007

This is a glimpse of the United States of America and its relationship with Tribal people while it was still in its infancy. It is a complex history, full of emotion, tragedy, corruption, broken promises, triumph, determination and resilience—all of it ours. The National Park Service is charged with telling the stories of American history and being stewards of the natural, historical, and cultural resources that we, as a people, value about who we are and what is important to us. It is the American people, through a democratic system that provides the power to voice how the

national park system will look in the future, who determines which stories should be passed on to future generations. It is through learning from our past that we can move forward. National parks have the capacity to become places of learning and healing. We honor Tribes when parks embrace the importance of teaching the histories that more accurately represent the richer, more varied tapestry that is American society. Let us take a look at how this system began.

The creation of a national park is an expression of faith in the future. It is a pact between generations, a promise from the past to the future.

"Rethinking the National Parks for the 21st Century,"
National Park System Advisory Board Report, 2001, p. 1



Acadia National Park, the homeland of the Wabanaki, People of the Dawnland, and the first grand national park of the east. Courtesy of Acadia National Park, National Park Service.

Making of National Parks

The national parks system got its start at the instigation of the most prominent voices of the Gilded Age and the Progressive Era: the painters, artists, philanthropists, outdoor enthusiasts, industrialists, politicians, opportunists, and the privileged. An element of cultural anxiety characterized that period, as America wanted to prove that it, as a nation, had uniqueness unrivaled by anything in Europe. Setting aside large tracts of land with unparalleled beauty seemed just the way to do this. However, with preservation came dispossession, as the government, including the National Park Service, displaced the Native inhabitants of such places. Early preservationists believed “wildness” protection could only be achieved by preventing the human use of the resources.⁷ This belief has since been challenged, as studies of Indigenous cultures the world over have begun to understand that when humans are included in an ecosystem, an interdependency and balance can be achieved between the land and its resources.

Growth and change have been the rule in the national park system from the beginning, and understanding something of that history provides an enlightening perspective on the present and informs our sense of what is possible for the future.

National Parks Second Century Commission Report, 2012, p. 22

Shaping the System. The next several pages include excerpts from a National Park Service publication entitled, *The National Parks: Shaping the System* (Mackintosh, 1991).⁸ This is a history of the agency written by the agency’s historian at the time and tells how these voices influenced its origins.



John Muir, noted writer and poet of the nineteenth century, toured with President Theodore Roosevelt in Yosemite Park in 1903, urging for further protections. Muir's persuasive works led to the consolidation of state and federal lands and a return of Yosemite to the federal government in 1906, when it became Yosemite National Park. Courtesy of Yosemite Research Library, National Park Service.



"Indians herding buffaloes," George Catlin (1796–1872), an American painter, hoped his paintings would inspire the protection of the wildlife, land, and Native peoples of the Great Plains. Courtesy of Yale University Art Gallery.

The national park idea—the concept of large-scale natural preservation for public enjoyment—has been credited to the artist George Catlin, best known for his paintings of American Indians. On a trip to the Dakota region in 1832, he worried about the destructive effects of America's westward expansion on Indian civilization, wildlife, and wilderness. They might be preserved, he wrote, "by some great protecting policy of government . . . in a magnificent park . . . a nation's park, containing man and beast, in all the wild[ness] and freshness of their nature's beauty!" (p. 12).

Catlin's vision of perpetuating Indigenous cultures in parks did not occur. In fact, most parks moved out these Native inhabitants, with few exceptions, as parks were seen as places to be gazed upon and not used for sustenance. This was consistent with the U.S. government's policies of the time regarding Indians, which systematically

dispossessed Indians of their homelands and put these lands to new uses. One of these uses was the creation of "public pleasuring grounds."

The national park idea really got set into motion when there was proof of the uniqueness of a particular place or area. Writers such as John Muir and Henry David Thoreau, newspaper men Samuel Bowles and Albert D. Richardson, photographer William Henry Jackson, and painters

such as Thomas Cole, Frederick Edwin Church, Albert Bierstadt, and Thomas Moran wrote and painted visual images of the romantic nature of key landscapes. The words of the writers and the visuals from the painters and photographers gave these areas credibility to those citizens in the East who had not seen them. Influential people began to understand why places of grandeur should be preserved in perpetuity for public enjoyment and not as something to exploit.



Albert Bierstadt (January 7, 1830–February 18, 1902) was a German-American painter best known for his luxurious depiction of sweeping landscapes of the American West. He was part of both the Hudson School and Rocky Mountain School movements which created works of art with precision and romanticism. This Yosemite Valley, Glacier Point Trail (above), was the type of art that convinced lawmakers that preservation was important. Courtesy of Yale University Gallery of Art.

One such place was Yosemite Valley, where the national park idea came to partial fruition in 1864. In response to the desires of wealthy men of California, Senator John Conness of California sponsored legislation to transfer the federally owned valley and nearby Mariposa Big Tree Grove to the state so they might "be used and preserved for the benefit of mankind." The act of Congress, signed by President Abraham Lincoln on June 30, granted California the lands on condition that they would "be held for public use, resort, and recreation . . . inalienable for all time" (p. 12). In 1906, Yosemite entered the national system and became Yosemite National Park.

Mr. Lafayette H. Bunnell, considered the first Causasian to “discover” the valley, had significant influence in re-naming it. Yosemite is an Indian word and the name of one of the Tribes occupying the valley, however it was not the name given to the valley by its Tribal inhabitants. The valley was known as Ahwahnee, or “gaping large mouth.” Why the valley was called Yosemite and not Ahwahnee is the result of a vote the Mariposa Battalion had after Mr. Bunnell suggested Yosemite as the name. The vote was unanimous. Listen to the irony as he explains his choice:⁹

As I did not take a fancy to any of the names proposed, I remarked that “an American name would be the most appropriate;” that “I could not see any necessity for going to a foreign country for a name for American scenery—the grandest that had ever yet been looked upon. That it would be better to give it an Indian name than to import a strange and inexpressive one; that the name of the Tribe who had occupied it, would be more appropriate than any I had heard suggested.” I then proposed “that we give the valley the name of Yo-sem-i-ty, as it was suggestive, euphonious, and certainly American; that by so doing, the name of the Tribe of Indians which we met leaving their homes in this valley, perhaps never to return, would be perpetuated. (Bunnell, 1892, p. 61)



Left: Yosemite’s beautiful Merced River now is protected from further encroachments under the Wild and Scenic Rivers Act. Courtesy of Yosemite National Park, National Park Service.
Right: Susie and Sadie McGowen visit their homeland, Yosemite National Park. Courtesy of Yosemite National Park, National Park Service.

Tribal place names were changed innumerable times in the U.S. history of settlement. Those not changed quickly lost their significance to non-Native settlers as Native people were displaced and their stories and connections to the land were lost on the newcomers. Chapter 3, *Exploring the Deep Meaning of Place Names along the Lewis and Clark National Historic Trail*, explores this concept in more depth.

Transferring lands to a state for their preservation was a novel approach, and Yosemite was not the only place in the late 1800s deemed worthy by the U.S. government to be protected from development by private U.S. citizens or corporations. Another was not yet within a state, but within a territory. In order for it to be secured, the federal government decided to act:

The geological wonders of the Yellowstone region, in the Montana and Wyoming territories, remained little known [to the people of the East] until 1869–71, when successive expeditions led by David E. Folsom, Henry D. Washburn, and Ferdinand V. Hayden traversed the area and publicized their remarkable findings. Several members of these parties suggested reserving Yellowstone for public use rather than allowing it to fall under private control. The park idea received influential support from agents of the Northern Pacific Railroad Company, whose projected main line through Montana stood to benefit from a major tourist destination in the vicinity.

Yosemite was cited as a precedent, but differences in the two situations required different solutions. The primary access to Yellowstone was through Montana, and Montanans were among the leading park advocates. Most of Yellowstone lay in Wyoming, however, and neither Montana nor Wyoming was yet a state. So the park legislation, introduced in December 1871 by Senate Public Lands Committee Chairman Samuel C. Pomeroy of Kansas was written to leave Yellowstone in federal custody. With Yellowstone's establishment, the precedent was set for other natural reserves under federal jurisdiction. (Mackintosh, 1991, pp. 12–13)

Essentially then, the first official national park as a federal entity was established by default!

The Yellowstone bill encountered some opposition from members of Congress who questioned the propriety of such a large reservation. "The geysers will remain, no matter where the ownership of the land may be, and I do not know why settlers should be excluded from a tract of land forty miles square . . . in the Rocky Mountains or any other place," complained Sen. Cornelius Cole of California. But most were persuaded otherwise. The bill passed Congress, and on March 1, 1872, President Ulysses S. Grant signed it into law. (Mackintosh, 1991, p. 13)

The Yellowstone Act withdrew more than two million acres from settlement, occupancy, or sale; this included the Native inhabitants and the homeland of the Sheepeaters, a band of the Shoshone. The administration felt it necessary to ensure visitors that the park was safe from trespassers, including Indians. Many other Tribes such as the Bannock, Crow, Kiowa, and perhaps as many as 26 Tribes who have an Ancestral connection to the Yellowstone Plateau and consider it a sacred land were impacted by the establishment of the park.

In the age of land grabs, land sales, and the forcible removal of Native inhabitants from land, what would have been the future for areas such as Yellowstone and Yosemite without this newly envisioned federal land protection to be "dedicated and set apart as a public park or pleasuring-ground for the benefit and enjoyment of the people"? Would Senator Cole's opinion have prevailed?

The Yellowstone Act placed the park "under the exclusive control of the Secretary of the Interior," who was charged to "provide for the preservation, from injury or spoliation, of all timber, mineral deposits, natural curiosities, or wonders within said park, and their retention in their natural condition." The Secretary was also to prevent the "wanton destruction" and commercial taking of fish and game—problems addressed more firmly by the Lacey Act of 1894, which prohibited hunting outright and set penalties for offenders. (Mackintosh, 1991, p. 13)



It was with paintings such as this that artist Thomas Moran (1837–1926) was able to convince lawmakers in the East to care for the preservation of land in the West. Courtesy of Yellowstone National Park, National Park Service.

National parks, preserved largely for their aesthetic qualities, demonstrated a greater willingness to forego economic gain. Congress thus maintained direct control over the establishment of parks and frequently had to be assured that the lands in question were worthless for other purposes [meaning the resources could not make a profit if harvested or mined, or were too inaccessible to be developed feasibly]. Park bills were usually enacted only after long and vigorous campaigns by their supporters. Such campaigns were not driven solely by preservationist ideals: as with Yellowstone, western railroads regularly lobbied for the early parks and built grand rustic hotels in them to boost their passenger business. (Mackintosh, 1991, p. 14)



The railroads were very influential in bringing the first visitors from the East to the large new parks of the West. Here, tourists arrive at Gardiner, Montana, Yellowstone National Park's North Entrance. Courtesy of Yellowstone National Park, National Park Service.



Early tourists were un-aware of the environmental impact of their actions. Courtesy of Yellowstone National Park, National Park Service.

This new endeavor by the federal government created management challenges as these places were far from the control of politicians in the East:

The Secretary of the Interior was supposed to preserve and protect the parks, but early depredations by poachers and vandals at Yellowstone revealed the difficulties to be faced in managing these remote areas. In 1883 Congress authorized him to call on the Secretary of War for assistance, and three years later he did so, obtaining a cavalry detail to enforce Yellowstone's regulations and army engineers to develop park roads and buildings. Although the military presence was extended to Sequoia, General Grant, and Yosemite in 1891, the later parks received civilian superintendents and rangers. (p. 15)



Poaching in the large remote expanses of the first western national parks was so much of a problem that the military was brought in to restore order. Here, cavalrymen show the remains of buffalo that had been poached. Courtesy of Yellowstone National Park, National Park Service.

There became a need for a new federal agency to oversee these newly acquired federal parks with rules and regulations and staff. On August 25, 1916 (Founder's Day), President Woodrow Wilson signed a bill creating the National Park Service (NPS).

The National Park Service Act made the new bureau responsible for the 35 national parks and monuments then under Interior, Hot Springs Reservation, and "such other national parks and reservations of like character as may be hereafter created by Congress." (p. 21)

In managing these areas the NPS was directed by law to:

. . . conserve the scenery and the natural and historic objects and the wild life therein and to provide for the enjoyment of the same in such manner and by such means as will leave them unimpaired for the enjoyment of future generations.

— National Park Service Organic Act, August 25, 1916; 16 U.S.C. 1.

A new federal agency was born, intending to preserve in perpetuity vast natural places of immeasurable beauty for present and future Americans to enjoy. Early on, there was no great game plan for what the National Park Service would or could become:

From the beginning, the National Park Service has professed to acquire only the most outstanding lands and resources, with "national significance" as the primary criterion. "In studying new park projects, you should seek to find scenery of supreme and distinctive quality or some natural feature so extraordinary or unique as to be of national interest and importance," declared the policy letter Horace Albright wrote for Secretary Lane's signature in 1918. "The national park system as now constituted should not be lowered in standard, dignity, and prestige by the inclusion of areas which express in less than the highest terms the particular class or kind of exhibit which they represent." (Mackintosh, 1991, p. 104)

[We] have no blueprints and no architect, only the ideals and principles for which the Park Service was created—to preserve, intact, the heritage we were bequeathed.

— Horace M. Albright, "Creating the National Park Service:
The Missing Years, September 1917," p. 211

When Horace Albright, the Assistant Director of the newly established National Park Service, an agent of the U.S. government, referred to "the heritage we were bequeathed," one might gather that these lands were left to the government by way of final wills and testaments, which was not the case. The statement is both ethnocentric and prophetic. Whether he was cognizant of it or not, Mr. Albright was speaking of the park service preserving a natural heritage for the dominant culture, preserving land that was not bequeathed but rather taken through a process of dispossession and repossession. He could not have predicted the irony of it—the ideals and principles of the park service becoming the mechanism to preserve not only natural heritage, but cultural heritage, and not only for the dominant culture, but evolving to protect areas and stories important to a myriad of Americans.

Reorganization. The Great Depression saw a considerable expansion of the holdings under the care of the NPS:

The reorganization of August 10, 1933, was arguably the most significant event in the evolution of the National Park System's. Not only did the National Park Service receive the War Department's parks and monuments, it achieved another longtime objective by getting the national monuments then held by the Forest Service. It also took over the National Capital Parks, then managed by a separate office in Washington. There was now a single system of federal parklands, truly national in scope, embracing historic as well as natural places. The Service's major involvement with historic sites held limitless potential for the System's further growth.

Unlike the War Department, the NPS was not constrained to focus on military history but could seek areas representing all aspects of America's past. Management of the

parks in the nation's capital would give the NPS high visibility with members of Congress and visitors from around the nation and invite expansion of the system into other urban regions. Although the big western wilderness parks would still dominate, the bureau and its responsibilities would henceforth be far more diverse. (Mackintosh, 1991, pp. 28–29)

Historical Areas. Trusteeship over natural history and military history grew to embrace additional historic sites:



Humans have shaped and in turn been shaped by the mighty Missouri River. Numerous village sites fall within the Missouri National Recreational River boundaries. Early cultures developed along the river, most notably the Woodland Culture, dating back up to 2,500 years. The Ioway, Arikara, and Mandan followed. By the time Euro-Americans arrived, the land was populated by the Omaha, Ponca, Yankton Nakota, and Teton (Brule) Lakota. The Santee Dakota were relocated to this area from Minnesota. Changes to the river brought about by human activity over the past two centuries have dramatically altered the lives of countless people. Courtesy Missouri National Recreational River, National Park Service.

With the 1933 reorganization, historic preservation became a major responsibility of the National Park Service. Two years later Congress confirmed the Service's role as the leading federal agency in this field in the Historic Sites Act of August 21, 1935—the most significant general preservation enactment since the 1906 Antiquities Act.¹⁰ The Historic Sites Act stemmed from desires within the NPS for stronger legal authority for its accelerated historical programs and from desires beyond the NPS for greater federal assistance to historic properties. It began by declaring "a national policy to preserve for public use historic sites, buildings and objects of national significance for the inspiration and benefit of the people of the United States." (Mackintosh, 1991, p. 51)

Preservation of historic sites, buildings, and objects of national significance in the 1930s included mainly the history and built environment of the majority culture. Often times, for Native people, the national significance for "the people of

the United States" was at the expense of their sources of inspiration, culture, beliefs, and survival. For example, the preservation of a fort may signify to some Americans that order and defense was paramount to settling the west, but to Native people it may mean conquest and unjust laws and policies, forced removal, and more. Although the mission of the National Park Service in many ways is in concert with Native values regarding resource preservation and stewardship, the way these resources have come into federal custody has not always been in sync with those values. Furthermore, the interpretation of these sites did and does not always “commemorate or illustrate the history of the United States” in ways that include multiple perspectives.¹¹



Mount Rushmore, a memorial to four U.S. Presidents designated in 1925 is meant to commemorate our national history. It is located near present day Rapid City, South Dakota and in the homeland of the Ojibwe (Lakota, Dakota, and Nakota tribes). Courtesy of Mount Rushmore National Memorial, National Park Service.

Change and understanding have come slowly, however, and the National Park Service is evolving. Historic preservation must be an important value for every culture if there is to be any tangible record for future generations. Interpretation professionals, too, are working hard to invite Tribes to share their stories and become a vital part of the conversation on how to communicate these stories with the general public at parks and on line so that history is seen through many lenses. Honoring Tribal Legacies provides the spirit and vision for change, to become more inclusive in the telling of history. America is a multicultural Mecca whose legacies should be honored and cherished; let us create a society that embraces them all.

[T]he spirit and direction of the Nation are founded upon and reflected in its historic heritage; . . . the historical and cultural foundations of the Nation should be preserved as a living part of our community life and development in order to give a sense of orientation to the American people.

— Preamble to the National Historic Preservation Act of 1966; 16 U.S.C 470 sec. 1.

Natural Areas. Greater understandings of complex ecological and biological systems will influence which natural areas are preserved for the future and how the current ones are managed. In its first decades, the national park system managed natural resources very differently than it does today. Large predators were killed. Non-native fish were introduced for visitors' satisfaction. Fire was suppressed. Bears were fed and put on display. These practices led to species decline and uncontrollable wildfires.

Major changes in how the NPS managed natural resources came on the heels of a report in 1963, by renowned scientist A. Starker Leopold, which in its most basic interpretation recommended letting natural processes remain natural.

As a primary goal, we would recommend that the biotic associations within each park be maintained, or where necessary recreated, as nearly as possible in the condition that prevailed when the area was first visited by the white man, the Leopold Report declared. A national park should represent a vignette of primitive America.¹²



Sometimes the National Park Service introduces species to “recreate” the biota of a park or region in order to restore the ecological balance due to past management decisions or overall impact from human use of the environment in and outside of a park. In 1987, there were 18 black-footed ferrets left in the world. A successful captive breeding program reintroduced these small nocturnal weasels to Badlands National Park in 1994. These ferrets are enjoying a comeback in population. Used with permission, Tom Wandel, Indelible Images.

The NPS revisited this 1963 report in 2012 and stated:

In contemporary and future resource management, the functional qualities of biodiversity, evolutionary potential, and system resilience matter as much as observable features of iconic species and grand land- and seascapes. Iconic species (from wolves to whales) and grand land- and seascapes (from coral reefs to mountains) depend on the much more difficult to observe but essential characteristics and processes of healthy ecosystems, from decomposition by microorganisms to fixation and flow of nitrogen. Similarly, cultural resources extend beyond iconic buildings, historic sites, and landscapes to include indigenous values, sense of place, historical meaning, diverse forms of cultural knowledge, and the recent past.¹³



Many American Indian tribes, including the Hualapai, the Havasupai, the Hopi, the Kaibab Band of Paiute, the Navajo Nation, the Pueblo of Zuni, the San Juan Southern Paiute, the Paiute Indian Tribe of Utah, and the White Mountain. Apache have close and sacred cultural ties to the Grand Canyon. Some of these tribes consider Grand Canyon to be their place of origin or emergence and homeland. Courtesy of Grand Canyon National Park, National Park Service.

Native ways of approaching resource protection can benefit Western science, both ecological and social, as the most recent Leopold Report suggests. Traditional knowledge, or ways of knowing, includes ecological, societal, and spiritual knowledge of place. This knowledge is passed down from Native elders, from one generation to the next. It is part of an Indigenous world view and includes the values of stewardship for the earth, understanding the interconnectedness of people as living entities co-existing with other living entities, and the preservation of the stories that define a people and contribute to survival as a culture. National parks staff are learning more every day about how traditional knowledge can be an asset to collaborative preservation practices.¹⁴

Contemporary understanding of environmental history and diverse American cultures has enriched our appreciation for the interaction between human and natural systems. The NPS should embrace continued traditional and sustainable use of natural and cultural resources by indigenous communities and Tribes, within the broader goal of preserving ecological integrity and cultural authenticity.

— "Re-visiting Leopold: Resource Stewardship in the National Parks,"

A Report of the National Park System Advisory Board Science Committee, August 25, 2012, p. 12.

Adding a National Park to the System.¹⁵ Guidelines for evaluating additions to the national park system have been developed and refined over the years as greater understandings of what is nationally significant emerge. Preserving places based on the national significance of Native people has been limited in the national park system. Native people have not had the representation and advocates that are needed to ensure that their contributions to our collective history are honored. However, there are opportunities for every national park to embrace its Native history; after all, this continent was fully occupied by sophisticated Tribal societies prior to European settlement.

Early on in National Park Service history, parks with Native significance often were created to preserve the ancient remains of an Indigenous culture. The peoples who had occupied these lands were interpreted as a culture of the past. Many times parks did not recognize or try to interpret the very real living cultures just outside the park's boundary who have sacred ties to their Ancestors inside the park. This is changing. More and more parks acknowledge the significance of the

contemporary Native presence as essential to understanding a place through the time continuum—in its past, present, and future. When parks incorporate Native perspectives and collaborate with Tribes to preserve Native memories, this honors the legacies of Tribes. It also recognizes that Native people are still here, have always been here, and will continue to have a significant place in the future of our society.



Mesa Verde, Spanish for green table, offers a spectacular look into the lives of the Ancestral Pueblo people who made it their home for over 700 years, from A.D. 600 to 1300. Today the park protects nearly 5,000 known archeological sites, including 600 cliff dwellings. There are 26 tribes that have a special relationship with Mesa Verde: The 19 Pueblos of New Mexico: Taos, Picuris, Sandia, Isleta, Ohkay Owingeh, Santa Clara, San Ildefonso, Nambe, Tesuque, Jemez, Cochiti, Pojoaque, Santo Domingo, San Felipe, Santa Ana, Zia, Laguna, Acoma, and Zuni; Hopi Tribe in Arizona; Ysleta del Sur Pueblo in Texas; Navajo Nation in Colorado, Arizona, and New Mexico; Ute Mountain Ute Tribe in Colorado; Southern Ute in Colorado; Northern Ute in Utah; and, Jicarilla Apache Nation in New Mexico. Courtesy of Mesa Verde National Park, National Park Service.



The Lakota people called this place “mako sica,” or “land bad.” Extreme temperatures, lack of water, and the exposed rugged terrain led to this name. In the early 1900’s, French-Canadian fur trappers called it “les mauvais terres pour traverse,” or “bad lands to travel through.” Used with permission, Tom Wandel, Indelible Images.

Cultural history transcends park boundaries. Large-scale stewardship means that collaborations, partnerships, and networks are and will continue to be critical to preserve and protect resources. . . . [C]ultural resources extend beyond iconic buildings, historic sites, and landscapes to include indigenous values, sense of place, historical meaning, diverse forms of cultural knowledge, and recent past.

— “Re-visiting Leopold: Resource Stewardship in the National Parks,” A Report of the National Park System Advisory Board Science Committee, August 25, 2012, p. 9

The National Park Service is unique in the federal system of agencies in that it is constantly evolving to keep up with the pace of societal change. Over time, what is important to the American people in the way of places, stories, and resources will change. How they are managed also changes. Parks' staffs are consistently challenged to look beyond the original purpose of a park to find any untold stories that are significant to our shared history. For instance, for many years Civil War sites that were intended to tell the story of a particular battle or campaign did not share the stories of freed slaves who fought in the war or the role of other ethnic groups, such as Latinos, American Indians, or women in that event. Difficult and shameful histories were suppressed. Many of these stories and roles are now commemorated with sites such as Manzanar National Historic Site, Selma to Montgomery National Historic Trail, Trail of Tears National Historic Trail, Harriet Tubman National Monument and the Underground Railroad Network to Freedom, and Sand Creek Massacre National Historic Site. Tragic occurrences in our history are offered places of national healing with the existence of National Memorials. Some include the Oklahoma City National Memorial, Flight 93 National Memorial, the Vietnam and Korean War Memorials, and the many important memorials to those who sacrificed their lives in war and conflicts so we may enjoy the freedoms we have as Americans. Then there are contributions by Americans who stood up for diversity and equality and worker's rights, such as the César E. Chávez National Monument, Carl Sandburg Home National Historic Site, Brown v. Board of Education National Historic Site, Little Rock Central High School National Historic Site, and Women's Rights National Historical Park.

National parks are beginning to represent more American narratives. It is imperative that this progression continues.

The areas that now make up the national park system, and those that will be added in years to come, are cumulative expressions of a single national heritage. The National Park Service must manage park resources and values in such manner and by such means as will leave them unimpaired for the enjoyment of future generations.

— "NPS Management Policies, 2006," p. 7

The National Park Service will continue to change. There will be new stories as well as revised stories, and places that exemplify who we are as a people, what we value, how we cope, and what is important to us. We are a diverse nation with a complex society located on a unique and ancient, yet changing landscape. If we are to learn about ourselves as a nation and grow as a nation, we must remember our triumphs and our struggles. We must save what feeds us, makes us smile, and that which makes us cry. We must pass on to our children the lessons we learn.

We are responding to societal change. That is not going away, we are not going back to the way things were before. The world is moving ahead and we need to move ahead with the world the way people think and learn and seek knowledge, the way they spend their recreational time, it's all changing. So it is not the flavor of the month, this is the flavor of the century. It's important for us to respond to it and to engage in the kind of learning that is going on today. If we don't change with it we are going to be left behind. We are not relevant anymore. We don't help society move forward, we just sort of become stagnant.

— Julia Washburn, Associate Director, National Park Service,
"Interpretation, Education, and Volunteers; How to Play the Game Webinar Series:
Self-directed, Informal Learning Session," July 15 and 17, 2014.

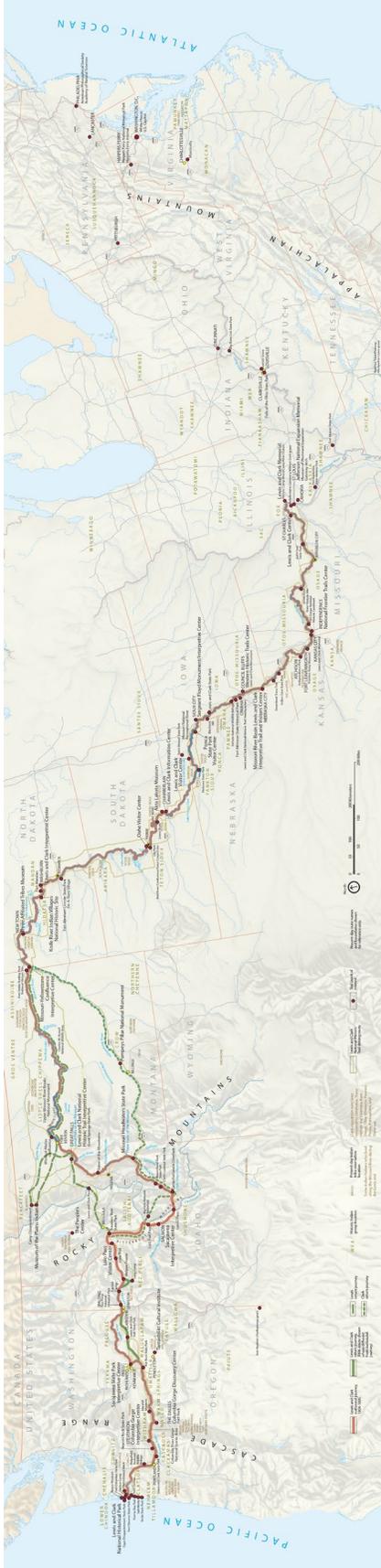
The National Park Service is challenged with preserving the places that best represent us in our ever-changing world. The NPS cannot and is not alone in this endeavor to preserve what is unique about America. We all have a role as citizens to engage in this national dialogue:

Our nation is best armed to address the future with a public knowledgeable about its history, its resources, and the responsibilities of citizenship. The national park system encompasses an unparalleled range of educational assets, including distinctive land- and water-based ecosystems and cultural landscapes, historic sites and structures, artifacts, and primary source documents. Representing many topics and perspectives, parks inform us not only about their individual stories, but also about our condition as a nation and a species. Educators say this learning is unique and powerful. But a sustained commitment is needed to strengthen

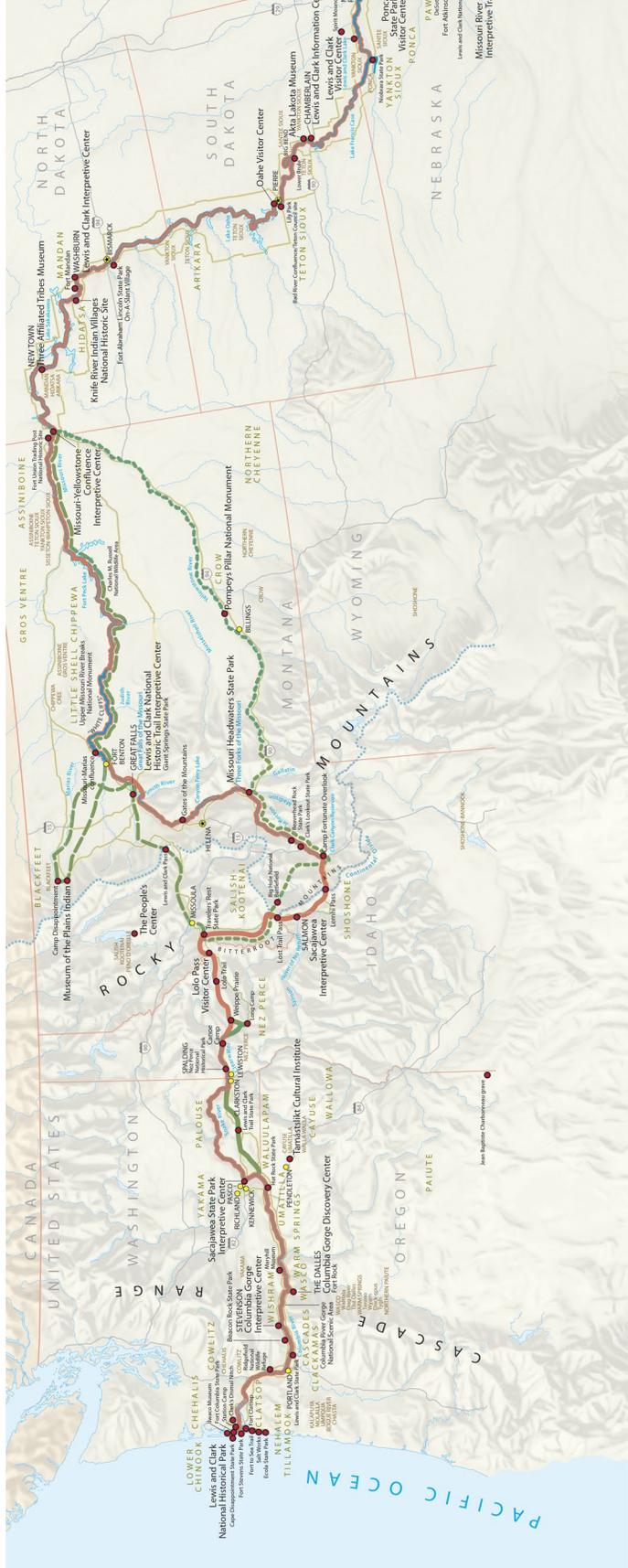
the educational role of the Park Service, including the creation of new partnerships with the formal education community. The Park Service should pursue the same goal as all of our educational institutions: to build a citizenry committed to the nation's principles and purposes, and empowered with the knowledge and skill needed to carry them forward in the world. In recent years our country and the Park Service have recognized that important stories have long been missing from the chronicle embedded in our parks.¹⁶

Since its origin in 1916, the National Park Service has grown to include over 400 park units. Once located exclusively in remote western places, now two-thirds of parks commemorate history, and many are in urban locations. The NPS has a portfolio of programs that support the endeavors of others to preserve significant places and culture outside of national parks. Programs such as National Heritage Areas, National Historic Landmarks, Heritage Education Services, the Land and Water Conservation Fund, and Rivers and Trails Conservation Association provide expertise through technical assistance and some support tax incentives to government agencies (state, county, local, Tribal) and nonprofit partners to preserve significant local assets.¹⁷

In 2016 the National Park Service will recognize its Centennial as a national stewardship agency and it looks forward to its second century. There is much to look forward to as it seeks to achieve relevancy, not for, but with more and more Americans. We have at least one park unit in every state of the union. The NPS aims for each visitor to find something meaningful to them in these parks and become stewards of America's special places and stories. The Lewis and Clark National Historic Trail is one of these special places and one that encourages the uncovering of more and more narratives.¹⁸ The Honoring Tribal Legacies project endeavors to do this by encouraging Trail partners and affiliates, state departments of education, and educational institutions to embrace a more balanced approach to the Lewis and Clark story.



Lewis and Clark traveled over 3,700 miles through Native homelands on a quest to find a navigable water way to improve commerce and trade with the Far East. They were told by President Thomas Jefferson to document the plants, wildlife, weather, and people they encountered along the way and report everything back to him. This is the map of their route. Courtesy of the National Park Service.



Close up.

Lewis and Clark National Historic Trail and the Bicentennial Commemoration

The story of the Lewis and Clark Expedition has been told and passed on to generations of Americans for over 200 years. Many believed it was an important enough story to be preserved forever—the story of this intrepid journey, where they trod, and who they met, how they survived [and] . . . what they were trying to accomplish—to be captured in some way in its entirety. Could a park in a single location represent the whole of this expedition and represent the cultural diversity, the geographic dissimilarities, the ecologic wonders, over 3,700 recorded miles over two years by boat, foot, and horse? The National Park Service did not have a mechanism to preserve stories that occurred over distances like this, although there were many that needed to be preserved. Congress acted in 1964 when it established the Lewis and Clark Commission to “stimulate a creative and viable atmosphere for all agencies and individuals to identify, mark, and preserve for public use and enjoyment the routes traveled by Captains Meriwether Lewis and William Clark,” and again in 1978 when it amended the National Trails Systems Act to accommodate historic trails. The Lewis and Clark National Historic Trail was accepted under this new law. The authorizing language describes the trail as, “extending from Wood River, Illinois, to the mouth of the Columbia River in Oregon, following the outbound and inbound routes of the Lewis and Clark Expedition.”¹⁹

The National Trails System Act assigned administrative responsibility for the Trail to the Secretary of the Interior, and delegated responsibility for long-term administration to the National Park Service. This Trail includes pristine riverine, terrestrial, estuarine, and coastal segments, with some landscapes remaining much as they were seen by the Expedition. Added are the parallel highways and roads providing access to historic, cultural, natural, and recreational resources of, and along, the Trail. The Trail extends through Federal, Tribal, State, county, and local jurisdictions, and also passes through lands held privately and by non-profit organizations. Federal lands and waters along the Trail are managed primarily by the Forest Service, the Bureau of Land Management, and the Army Corps of Engineers. The National Park Service and the Fish and Wildlife Service also manage Trail segments, as does the Coast Guard.



Hells Gate lies on river bottom left over from the great ice age floods about 15,000 years ago. At the south end of the park are basaltic columns from the Pomona flows 14 million years ago. Hells Gate State Park was once the site of a Nez Perce Village. Little is left of the village, but depressions south of the campground are the remnants of pit houses used for years by the Nez Perce as they fished for lamprey near Astoin Creek. Courtesy of Tom Wandel.

Today, with many dozens of major partners across the Midwest, Rocky Mountains, and Pacific Northwest providing interpretive and recreational services and opportunities, annual visitation to sites along the Lewis and Clark National Historic Trail is estimated to be at least several hundred thousand. The natural and cultural resources associated with the Trail are fundamental components of local and regional tourism economies.²⁰

The Lewis and Clark Expedition of 1803–1806 was a major event that shaped the boundaries and the future of the United States of America—and forever changed the lives of this continent’s indigenous peoples. Native Ancestors provided the Corps of Volunteers for Northwest Discovery with food, shelter, protection, survival skills and guidance for the expedition’s successful journey to the Pacific Ocean and return to Saint Louis, Missouri.

— *Enough Good People*, 2009, p. 90

Tribes consider the coming of Lewis and Clark as the beginning of the end of life as they had known it. Lewis and Clark were representatives of the U.S. government, and over the next century tremendous change would come to American Indian Nations as a result of U.S. policies. Whether these changes were directly or indirectly related to the visit of Captains Lewis and Clark is a matter of debate. It is undeniable that change came, and it was not in the best interests of the Native population. Yet, in many U.S. classrooms the story of Lewis and Clark is no different from that of the original stories about Thomas Jefferson or Abraham Lincoln or other revered American historical figures. They were larger-than-life American heroes.

It was here at the horse prairies in our backyard, that the Lewis and Clark expedition entered the homelands and forever changed our way of life, of the Lemhi-Shoshone Tribes, alerts rang out through the mountain ranges of the Lemhi that intruders were approaching.

— Leo Ariwite, Sr., Lemhi-Shoshone Elder

The Bicentennial Commemoration of the Lewis and Clark Expedition was supported by an extraordinary allocation of Congressionally legislated funds that were subsequently awarded to hundreds of Trail communities, including Tribes. These were funds sustained over the course of the multi-year Commemoration. These resources resulted in products about Lewis and Clark and tangential to Lewis and Clark that have an exceptional variety of perspectives expressed in a multiplicity of media: cultural demonstrations, scholarly seminars, literary research, television documentaries, the production of DVDs and websites, live classroom broadcasts, visitor center construction, interpretive signage, curriculum development, museum exhibits, traveling exhibits, dramatic arts presentations, and the like. Previously unknown stories of America's most revered expedition were being uncovered and shared. Some stories only ever told within a particular Tribe for generations were now being told on a public stage. It was recognized that the Lewis and Clark Expedition was much more than two men on a journey of exploration for President Thomas Jefferson. The story was much more complex and involved a vast number of good-willed people. No longer singular American heroes, Lewis and Clark became two of many.



Lemhi Pass, homeland of the Lemhi-Shoshone and the Native American guide Sacajawea, who was the only woman member of the Lewis and Clark Expedition. The mountains represented a formidable barrier to the explorers' Corps of Discovery in their 1805 quest to find the "Northwest Passage" to the Pacific Ocean. Courtesy of the National Park Service.



Discovery Hill in Salmon, Idaho, has tangible evidence of ancient Indian trails most likely used by Lewis and Clark when traveling through this area. This hill was a high priority for preservation during the Lewis and Clark Bicentennial. With the help of the Bureau of Land Management, Salmon Valley Stewardship, and community volunteers, this location has been transformed from a community dump to a premier recreation spot and interpretive experience. Courtesy of Lewis and Clark National Historic Trail, National Park Service.

The following excerpt was taken from a National Park Service summary report of the Bicentennial activities that commemorated the Lewis and Clark Expedition from 2003 to 2006.²¹ It tells a tale of change. It recalls how Tribes refused to participate in commemorating an event that they felt was the end of life as they knew it without being given the opportunity to tell their side of the story. Their position being, if the Trail wanted to include Tribes, it needed to change its plan for the Bicentennial. And it did. The results of this decision reverberated in communities along the Trail; Tribal and non-Tribal people came together and listened to each other. Facts about the expedition from Tribal oral histories were shared, stunning Lewis and Clark scholars. It was neither easy nor simple, and still is not, but something foundational shifted, and Trail management has not been

the same since. Other NPS sites look at the Bicentennial as a model for other commemorations that may be sensitive to Tribal histories. Dr. Ella Inglebret uncovers so much of this transformation in her curriculum unit/teaching, *Honoring Tribal Legacies in Telling the Lewis and Clark Story*. It is fascinating and can teach a lot to us about listening and offering opportunities to speak one's truth.

Although we are almost 10 years beyond the Bicentennial, the Tribal legacy established through partnerships and education is as strong today as it was then. As we move to the next generation of storytellers and students we will continue to commemorate the impacts of the 1804–1806 journey of the Corps of Discovery where native voice, cultural competency, and inspiration will provide a foundation for the future.

— Scott Tucker, Superintendent, Lewis and Clark National Historical Park; interview with Richard Basch, July 2013



Summary History of Corps II. This section is our abbreviated and edited version of the *Summary of the Administrative and Interpretive History of the “Corps of Discovery II: 200 Years to the Future,” A Project of the Lewis and Clark Bicentennial 1994–2006* (National Park Service, Lewis and Clark National Historic Trail, 2008). The Bicentennial of the Corps of Northwest Discovery of 1803–1806, more popularly known as the Lewis and Clark Expedition, was

commemorated from January 2003 through September 2006. The Bicentennial presented the National Park Service (NPS) and other federal bureaus the unique opportunity to share with the nation stories of the Expedition members and the people they encountered. Through innovative thinking, calculated risk taking, and ample funding the NPS’ Lewis and Clark National Historic Trail (LECL or Trail) and its partners created the first mobile national park, the *Corps of Discovery II: 200 Years to the Future* (Corps II). Congressional support, particularly the Lewis and Clark

Congressional Caucus, enabled the NPS to distribute nearly \$26 million to partners through the Challenge Cost Share Program to support local efforts in commemorating the Bicentennial and developing related infrastructure.

In May 1994, Trail staff developed the goals and objectives to guide participation in the Bicentennial. Four overarching topics drove the development of the goals: resource stewardship, cultural diversity, education/visitor services, and partnerships. For each goal, several key objectives were also developed to focus the picture of success. The goals were: *(1) Foster understanding and protection of the cultural and natural resources along the expedition route; (2) Foster increased understanding of the multicultural nature of the expedition's members, and those cultures contacted, to an ethnically diverse American audience; (3) Use the Lewis and Clark Bicentennial as a catalyst to launch a new "Corps of Discovery" interpretive and education effort to stimulate personal voyages of discovery; and (4) Provide leadership for all interested parties in observing the Lewis and Clark Bicentennial and for improving stewardship of national historic trail facilities, programs, and activities.* (Summary, 2008, p. 3)

Since the NPS was designated as the lead Federal agency to coordinate interagency involvement, Trail participation in the Bicentennial took on a central role. As the NPS began to plan actively for the Bicentennial in the mid-1990s, the importance of Tribal involvement was realized, but remained a somewhat peripheral issue. As entities such as the National Council of the Lewis and Clark Bicentennial continued to hold planning workshops, however, Tribal concerns started to be heard. One of the turning points for the NPS in realizing the Tribes of the Trail needed to be directly consulted was in late 1998 as the Corps of Discovery II mobile exhibit proposal was revised. Traveling the Trail meant that Corps II would cross many Tribal lands, and the learning curve grew steep as the NPS realized how many Tribes needed to be consulted. (Summary, 2008, p. 20)



Circle of Tribal Advisors Board Members (Daphne Richards Cooke [Oglala Lakota], Chris Howell [Pawnee], Bobbie Conner [Umatilla] and Robert Miller [Eastern Shawnee]) meet with National Council of the Lewis and Clark Bicentennial President Robert Archibald (right) and Karen Goering, Executive Director, foreground, in Louisville, KY. Courtesy of the National Park Service.

We have all joined the Circle of Tribal Advisors (COTA) representing 58 Tribes on the Lewis and Clark trail. With these partnerships we hope to achieve some monumental planning accomplishments for the Bicentennial commemoration beginning in 2003 and to provide a Legacy which should last for centuries.

— Chief Cliff Snider, Chinook Tribe, May 8, 2001

The Trail did accomplish a change in mindset during the Bicentennial, learning how to work with Tribes on their terms, not just through government channels, to achieve this objective. The Trail's relationships with Tribes needed to be nurtured, and a large dose of cultural understanding was about to pass between them, especially since the NPS desired Corps II operation on Tribal lands. To welcome Tribal input, the Trail worked with the individual Tribes and groups such as the Circle of Tribal Advisors to ensure their perspectives were shared. During the planning and inauguration of Corps II, Trail Superintendent Gerard Baker leveraged his Mandan-Hidatsa

background and made great progress in establishing working relationships with Tribes. Those working relationships became a fundamental value of Corps II, and were supported and continued by his successor. Several American Indian Liaisons worked for the Trail during the Bicentennial, and helped Trail staff, visitors, and Tribes understand the cultural encounters of the original Corps of Discovery. (*Summary*, 2008, p. 21)

Corps II was a four-year national touring exhibition commemorating the Bicentennial of the Lewis and Clark Expedition. The exhibit began January 14, 2003 at Monticello, the home of President Jefferson, and ended September 24, 2006, in St. Louis, Missouri. Coordinated by the NPS, this federal interagency exhibition conveyed themes relevant to the 1803–1806 Corps of Discovery and its influence in U.S. history. The exhibit included an overview of the original journey with maps, paintings, graphics, photos, and an audio tour. Corps II had a small, replica keelboat and a 14-foot diameter Plains Indian lodge. In 2005, Corps II welcomed one more exhibit component, a dugout canoe. Even with additions, the main Corps II performance venue was the 40- by 70-foot “Tent of Many Voices (TOMV).” The TOMV became the heart of the exhibit; it was known as a respected forum where multiple perspectives on the Expedition could be shared freely and encouraged. (*Summary*, 2008, p. 15)



Corps of Discovery II included an overview of the original journey with maps, paintings, graphics, photos, and an audio tour. Corps II had a small, replica keelboat and a 14-foot diameter Plains Indian lodge. The main attraction was the full mobile auditorium called the “Tent of Many Voices.” It was known as a respected forum where multiple perspectives on the Expedition could be shared freely and encouraged. Courtesy of the National Park Service.

I invite you to come along the trail in two different ways. . . . One is the view from the keel boat as it goes up the river as it did 200 years ago. But I also ask you to step off that keelboat and be in the villages of the American Indian Tribes that Lewis and Clark encountered. We are in danger, I believe, of losing some of those cultures. . . . Let's get together with the spirits of Lewis and Clark, and don't forget Sacagawea, York the slave, and the others. I challenge you to come along with us as we travel this trail . . . to not let this vision die once we reach the end of the Bicentennial in 2006.

— Gerard Baker, Superintendent, Lewis and Clark National Historic Trail; Opening Ceremonies:
Falls of the Ohio Signature Event, Louisville, Kentucky; October 14, 2003.



Gerard Baker (Mandan Hidatsa), Superintendent of the Lewis and Clark NHT from August 2000–June 2004; courtesy of Lewis and Clark National Historic Trail, National Park Service.

The beauty of these efforts was that the Lewis and Clark NHT not only highlighted the Tribes Lewis and Clark encountered, a venue was also provided for them to tell their own stories in their own words. The Corps of Discovery II mobile outdoor exhibit, complete with the Tent of Many Voices (TOMV), was the Trail forum for achieving cultural engagement. The TOMV gained a reputation as a respected forum where one did not have to hold the European American view of history as the only truth. At each Corps II venue, a balanced presentation schedule was designed for the TOMV. The Trail, other Federal bureaus, venue communities, and Tribes worked on the TOMV schedule to give every voice equal billing. The TOMV housed a wide variety of presentations: panel discussions, musical performances, drum and dance demonstrations, lectures, films, slides shows, traditional craft demonstrations, PowerPoint talks, plays, readings, traditional games, and living history. Just as presentation formats were numerous, so were the topics covered. Presentations ranged from American Indian traditional life ways, Tribal resource protection and sovereignty, to contemporary perspectives. Many Tribal presenter programs were rooted in history, and considered current issues, but repeatedly brought this objective to the next level by asking their audiences to envision the next 200 years of natural, cultural, environmental, and political conditions along the Trail (*Summary*, 2008, pp. 21–22)



Voices shared on this stage were uncensored. It was important to encourage tribes to express their views, even if tribal tradition and stories were in conflict with the European American view of history. Courtesy of National Park Service.



Opening of Corps of Discovery II at the "Falls of the Ohio," Bicentennial Signature Event. Honored by Members of the Blackfoot Color Guard with the Corps of Rediscovery, based in St. Charles, MO, and members of the U.S. Army Old Guard. Louisville, KY. October 15, 2003. Courtesy of the National Park Service.



School children came to the Tent of Many Voices (TOMV) in droves throughout the Corps of Discovery II journey. They were exposed to presentations and demonstrations about Lewis and Clark from many perspectives. Here they line up to get into a program on Oct. 15, 2003, in Louisville at the start of the Falls of the Ohio Signature Event. Courtesy of the National Park Service.



Owner-operators Denver and Shanna Cain were contracted by Legacy Transportation Services (Legacy) to manage the exhibit infrastructure and logistics for the duration of the project. They used a 2003 Kenworth T2000 truck, specially outfitted with a generator, to pull the 53 foot trailer along the Trail. The big blue 18-wheeler was wrapped with graphic landscapes and portraits of members of the Lewis and Clark Expedition. This trailer was the anchor of the Corps of Discovery II: 200 Years into the Future. Courtesy of the National Park Service.

Trail staff realized that bringing a voice to American Indian culture and history was essential to commemorate respectfully and genuinely the history of the Expedition. It was important to encourage Tribes to express their views, even if Tribal tradition and stories were in conflict with the European American view of history. The TOMV was that venue. The NPS had learned that attempting to guard appearances by reviewing presenters' scripts was inappropriate and counter-productive. The majority of presenters confirmed the positive returns from the open forum of the TOMV. The Trail guaranteed that the TOMV was a place for all to speak freely, including stakeholders of every affiliation and background. The Trail's proudest Bicentennial legacies are the Tribal connections made and the stories shared and recorded for posterity. (p. 9) The Bicentennial acted as a catalyst to shape the future of the Trail, and the majority of these perspectives were shared in the Tent of Many Voices. (*Summary*, 2008, p. 43)

These TOMV presentations have been a key resource to the Honoring Tribal Legacies curriculum designers and will continue to provide vital information needed for future design and research.

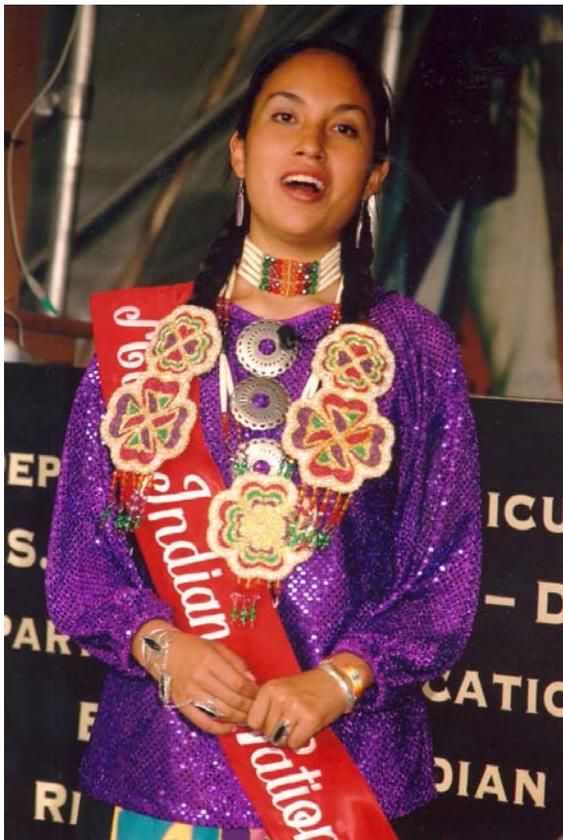
A Photo Sampling of Native Presenters in the Tent of Many Voices



Alanna Nanegos, "A Salmon Culture." Tent of Many Voices (TOMV) on the Umatilla Reservation, May 1, 2006.



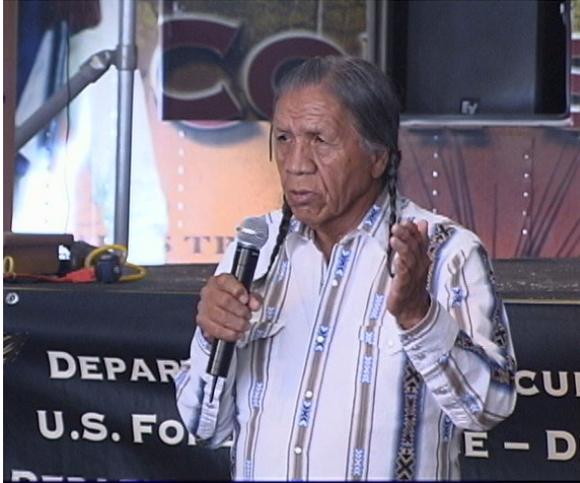
Cherokee Christian (Fort Peck Tribes), "Traditional Dancing." Tent of Many Voices, Fort Peck Reservation, Montana, May 6, 2005.



Cody Harjo (Otoe-Missouri), Miss Indian Nations presents, "The First to Meet Lewis and Clark." Tent of Many Voices (TOMV) in Boonville, Missouri, June 12, 2004.



Bobbie Conner (Umatilla), "Umatilla History and Culture." Tent of Many Voices, in Great Falls, Montana, June 25, 2005.



Louis Adams (Salish), "Lewis and Clark Meeting the Salish Indians." Tent of Many Voices (TOMV) in Fort Benton, Montana, June 4, 2005.



JT Thomas and Ryan Reck (Nez Perce), "DJ & Rapper: Contemporary Nez Perce Music." Tent of Many Voices, Lewiston, Idaho, June 16, 2006.



JR Spencer (Nez Perce), "Nez Perce Legends and Flutes." Tent of Many Voices, Lewiston, Idaho, June 12, 2006.



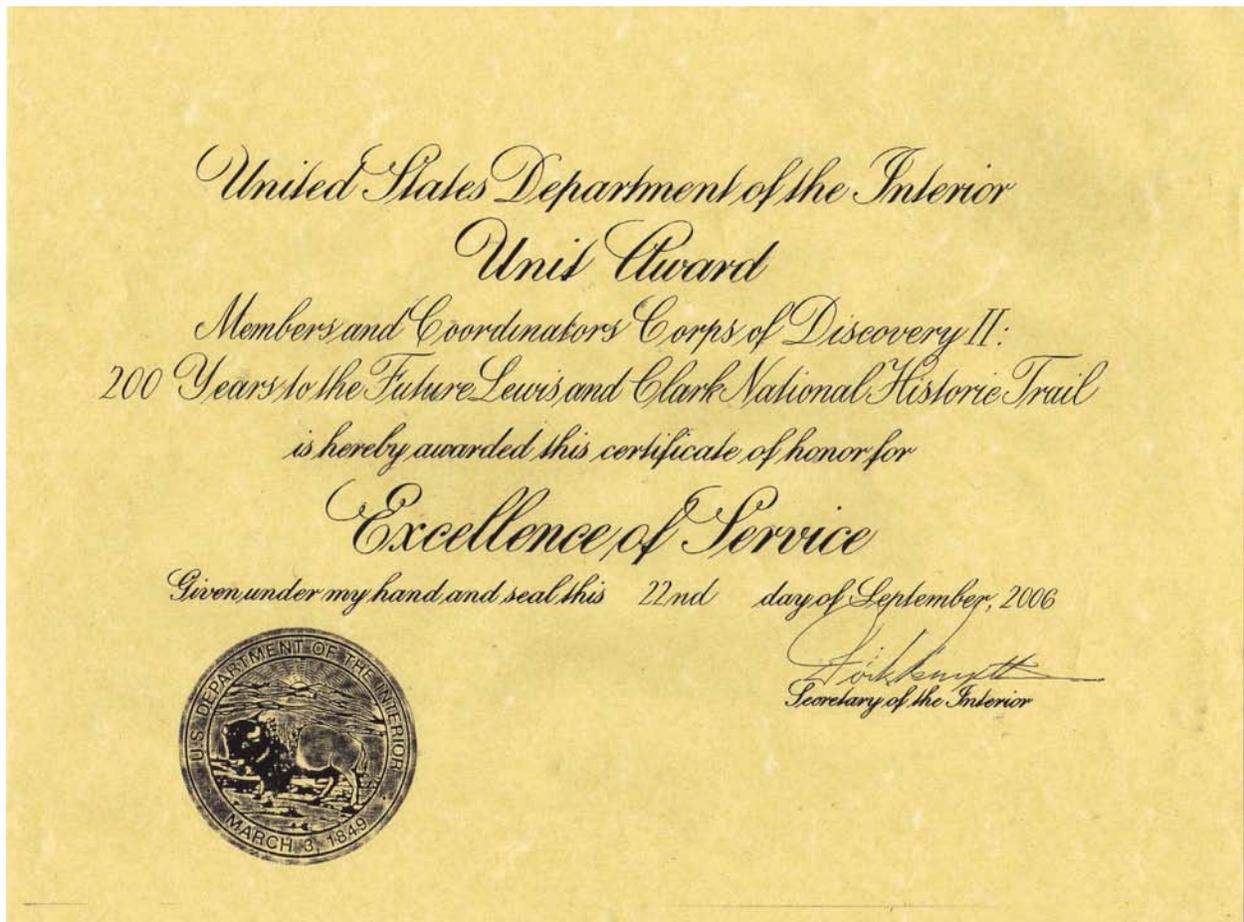
Kevin Peters (Nez Perce), "Flutes and Winds of Change." Tent of Many Voices, Kamiah, Idaho, September 20, 2005.



Dakota Goodhouse (Standing Rock Sioux), "Universal Language of the Plains." The Winter Count is used to remember and recount histories.

There was also a place for the casual partnership—no doubt the 95 Corps II communities could credit a number of informal relationships to venue success. (*Summary*, 2008, p. 9)

Though Corps II was led and largely funded by the NPS, it involved more than two-dozen federal agencies, nearly 50 American Indian nations, state and local agencies, non-profit groups, and thousands of individual volunteers. Close partnering at each venue, and a multi-talented staff of approximately 20 enabled Corps II to set up at 95 venues, including 15 Signature events in 22 states plus the District of Columbia. This mobile National Park admitted over 500,000 visitors at no charge during 4 years of operations both on and off the Trail. At the close of the Bicentennial, Corps II staff earned a Secretary of the Interior's *Unit Award for Excellence of Service*. (*Summary*, 2008, p. 15)



Unit Award for Excellence of Service. Courtesy of Richard Basch.

This unprecedented collaborative effort involved many groups who had never worked together before. Revisiting the Lewis and Clark story 200 years later required the strength of partnerships but also the openness to share multiple views. The Lewis and Clark National Historic Trail worked in many capacities to encourage the spirit of inclusion. The Trail also established inclusive partnership networks and baseline resource data to embark on a new era of collaborative Trail administration. (*Summary*, 2008, pp. 4, 7)

The Trail staff gained the knowledge and assurance that the Lewis and Clark Expedition is alive and well in the minds of many Americans. Those who participated in the Bicentennial Commemoration share a renewed spirit of keeping the history alive. Looking forward “200 Years to the Future” the Trail has the responsibility to preserve and disseminate the knowledge gained during the Bicentennial. The greatest legacy will be in keeping the momentum going, sharing the stories and knowledge so that those who follow can reach goals over the next 200 years that reach beyond these accomplishments. (*Summary*, 2008, p. 10) The legacy of the Bicentennial is a broader commitment to inclusion, constructive intercultural communication, and increased partnering to preserve and protect resources, educate the public on their value and significance, and enhance public awareness of healthful recreational opportunities along the 3,700 miles of the Trail. (*Summary*, 2008, p. 4)

Tribal Perspectives on the Bicentennial Commemoration

As the honorary Chief of the Chinook Indian Nation it is truly my privilege to welcome all of you fans to the final session of the “tent of many voices.” Gerard Baker selected me to give the opening presentation. I recall the 1st presentation—near Monticello in Virginia. This tent has become famous because it has traveled all the way from Virginia to the shores of the Pacific Ocean, and back to St. Louis, presenting hundreds of speakers who have covered every facet of the Corps of Discovery on the same time line as Lewis and Clark took 200 years ago.

I salute Gerard Baker who saw the value of Corps of Discovery II at the very start, and Steve Adams and Dick Basch who carried the “tent” across America over 6,000 miles. I also salute the staff, who worked tirelessly in every type of setting in every state to make sure the children and adults of each locality were treated to a wonderful part of American history. They are the friendliest and one of the most organized groups I have ever met.



Honorary Chief Cliff Snider (Chinook). After many presentations at the Tent of Many Voices, Chief is shown here closing Corps II activities with the final presentation at the Tent of Many Voices. "Lewis & Clark: Currents of Change" Signature Event, St. Louis, MO, September 24, 2006. Courtesy of Lewis and Clark National Historic Trail, National Park Service.

The commemoration changed the lives of many people. Did it change yours? Over the past few years it brought Indian Tribes and government agencies together for the first time. The national parks, corps of engineers, fish and wildlife, forest service, department of transportation, county and state governments all came together for one common cause. Even the BIA eventually took notice. If everything continues in this vein, maybe the Indians will someday have an embassy in Washington, D.C.

— Chief Snider, Chinook Tribe, "Lewis & Clark: Currents of Change, Signature Event,"

St. Louis, MO, September 24, 2006

Tribal Buy-In, An Opportunity

Whether Lewis and Clark knew it or not, they were the “spearpoints” of an invasion of Native American homelands in the West. Whether or not it was deliberate, they touched off an invasion rarely paralleled in world history, displacing entire peoples and Tribal groups with Anglo settlers, backed by the U.S. Army. It is for this reason that many native peoples see no reason to be happy about the Lewis and Clark Bicentennial, and why this event should be looked upon by all as a “commemoration” rather than a “celebration.”

The Brown Quarterly Newsletter for Classroom Teachers

The Brown Foundation for Educational Equity, Excellence and Research

Fall/Winter 2003

*Enough Good People*²² is a tremendous recollection that describes Tribal involvement in the Lewis and Clark Bicentennial Commemoration from a Tribal perspective. It humbly honors those contributions made by so many Tribal and non-Tribal individuals, federal, state, county, city governments, educational institutions and non-government organizations. It also honestly assesses lessons learned, milestones, and work yet to be accomplished. It is a true gift and legacy itself to this event. The following are excerpts from this publication. To appreciate it fully, please seek it out electronically in its entirety at <http://cms.lc-triballegacy.org/book> which is on the Lewis & Clark—Tribal Legacy Project website (<http://lc-triballegacy.org/>) hosted in Montana. Additional information about the Lewis and Clark National Historic Trail is available at the Trail’s website www.nps.gov/lecl, which gives a brief overview of the history and culture associated with the Trail. These excerpts provide examples of the rich perspectives and voices to be found in *Enough Good People* :

Tribal participation in the Lewis and Clark Bicentennial was, without doubt, the most energetic and engaging part of the commemoration. Far more than Tribal involvement, there was an honest, balanced, courageous telling of Tribal stories by hundreds of Native

people. This more nuanced telling of American history engaged and inspired everyone who listened, Natives and non-Natives, young and old of all cultures. Telling our stories to our own young people and to members of other Tribes was at least as important as telling our stories to non-Indians. This extraordinary exchange of information and perspectives illuminated the role of Lewis and Clark in exposing the West to further American incursion into Native homelands in ways most Americans had never considered. It respected everyone's ability to understand that the expedition of 1803–1806 was not just a great, extended camping adventure—but a truly pivotal episode in the conquest of Native America. (p. 56)

* * *

Early on, few Tribal people wanted to participate in the commemoration. From our standpoint of more than a dozen millennia of history on this continent, 200 years didn't seem like such a big deal. Many early COTA meetings focused on past injustices and lengthy discussions about whether or not to participate in what we viewed as a non-Indian party, celebrating non-Indian American heroes (whose precise maps would change our lives forever), by people who didn't comprehend or appreciate our perspectives of these past 200 years. (p. 56)

* * *

Lewis and Clark was not a priority for us. Tribal governments had no budgets for Bicentennial activities and could not divert sparse resources from other essential programs like language revitalization, cultural resource protection, elder services, education, health care, safety or infrastructure. Yet, we united in a determination to show American Indians not as victims, but as modern, educated members of American society with rich, diverse and ancient cultures, histories and languages, who are reclaiming control of our future. We also united in a determination to share the tourism and economic benefits the Bicentennial would bring. (pp. 56–57)

Successes of Tribal Involvement

Our successes during the Lewis and Clark Bicentennial were guided by the early and enduring involvement of Tribal elders, funded by those who believed our perspectives were important, supported by visionary Tribal and Bicentennial leaders, and accomplished by dedicated, hardworking individuals from at least two-thirds of the original 114 Tribal nations recorded by Lewis and Clark. Among those successes:

- ✔ Naming the Bicentennial a commemoration rather than a celebration opened it to Tribal participation as defined by the Tribes, rather than simply as entertainment or backdrop for a non-Indian American hero story.
- ✔ The National Council of the Lewis and Clark Bicentennial voted early, and unanimously, to make “Tribal involvement” its number one priority for the commemoration.
- ✔ Native voices were not censored.
- ✔ Tribes were an integral part of the Bicentennial’s decision-making processes.
- ✔ Three of the commemoration’s fifteen National Signature Events were hosted by Tribal nations (Great Sioux Nation, Nez Perce Tribe, Mandan-Hidatsa-Arikara Nation) in 2004 and 2006.
- ✔ The National Park Service’s *Corps of Discovery II Tent of Many Voices (TOMV)* made 14 visits to American Indian communities and reservations. For 45 months, at 95 locations on and off the Lewis and Clark National Historic Trail, more than 400 Tribal individuals offered more than 1800 hours of presentations, stories, history, cultural demonstrations, music, dance, plays, films and more.
- ✔ \$6 million of National Park Service Challenge Cost Share funding was awarded to Tribes for Bicentennial projects, language preservation, educational efforts and more.
- ✔ Tribal oral histories were presented, heard and respected. The National Park Service’s *Tent of Many Voices (TOMV)* was the Tribes’ most important venue for expression of

Tribal perspectives, reaching vast new audiences, including international visitors. Many Tribes began recording the language and stories of their elders to teach future generations.

- ✚ Though not a funded Bicentennial program, we infused the commemoration with our devotion to protecting cultural resources and sacred sites, whether in public or private hands.
- ✚ Exiled Tribes such as the Shawnee, Osage, Otoe-Missouria and others were invited back to their aboriginal homelands. Perhaps the most inspiring homecoming was that of the Osage Nation, who were invited back to the Saint Louis area after an absence of 200 years. Participating in numerous Bicentennial events, the Osage, in turn, welcomed other Tribes to their Ancestral home.
- ✚ In 2009, building upon their new relationships with the City of Saint Louis and the State of Missouri, the Osage were able to establish a literal, physical connection to their ancient history when they purchased the last undestroyed mound of the Cahokia complex remaining in private hands.
- ✚ National Ad Council and COTA public awareness campaigns focused on Native perspectives and reached multi-millions of people nationwide. A William and Flora Hewlett Foundation Leadership Grant funded creation and publication of 250,000 copies of COTA's brochure, *A Guide to Visiting the Lands of Many Nations*. Most of those copies found their way into the hands and living rooms of non-Indian Americans. Many schools also used the brochure as a curriculum guide.
- ✚ Inter-Tribal and inter-cultural collaboration and partnership grew on a scale unprecedented in American history.
- ✚ Important working relationships grew among Tribes, some of whom have been enemies for thousands of years.
- ✚ Publication of American Indian authors and Tribal histories increased substantially.

- ✚ The Lewis and Clark Trail Heritage Foundation magazine, *We Proceeded On*, featured Robert Miller’s (Eastern Shawnee) article, “Doctrine of Discovery,” and Germaine White’s (Salish) article, “Sharing the Vision: How the Lewis and Clark Bicentennial Can Build Trust Between Tribal and Non-Tribal Cultures.”
- ✚ Adding to James Ronda’s 1984 groundbreaking *Lewis and Clark among the Indians*, new non-Native voices examined old characters in a new light that included the sacrifices and points of view of Native peoples, including Landon Y. Jones (*William Clark and the Shaping of the West*), Sammye Meadows and Jana Prewitt (*Lewis and Clark For Dummies*), Clay Jenkinson (Oregon Public Broadcasting radio series), and others.
- ✚ *Who is York: A New Look at the Lewis and Clark Expedition* was created by filmmaker Ron Craig and produced by Oregon Public Broadcasting. The film not only examined the life of the man who remained William Clark’s slave while contributing as an extraordinary member of the expedition, but also included Native perspectives on York, whom some Tribes revered and called “Big Medicine.”
- ✚ Tribal tourism grew and flourished. Federal and private funds came together to support tourist capacity building in Tribes, tour guide training, pageants, films, exhibits, symphonies, and more.
- ✚ Tribal telling of the Lewis and Clark story was not confined to Bicentennial settings, but also reached Indian communities and schools.
- ✚ Bicentennial organizers created budgets and raised substantial funds to support Tribal involvement.
- ✚ Relationships between Tribal nations and state and federal agencies were strengthened.
- ✚ The International Traditional Games Society was reinvigorated to successfully renew ancient Tribal games and engage modern Indian youth.
- ✚ Participation by Indian Youth was substantial, and the Bicentennial presented opportunities for young people to stay and work at home.

- ✚ Many Native participants received invitations to address non-Lewis and Clark groups and meetings, such as the National Association of Editorial Writers, National Historic Preservation Trust, National Association of Secretaries of State, and others.
 - ✚ New Tribal leadership emerged in COTA as old leadership faded—giving our efforts continuing freshness.
 - ✚ We influenced the thinking of a great many people—non-Indian and Indian.
 - ✚ We made deep, abiding, lifelong friendships—whose good work will continue to unfold.
- (*Enough People*, pp. 57–59; <http://cms.lc-triballegacy.org/book>)

Changes to Trail Administration

The Bicentennial Commemoration of the Lewis and Clark Expedition of 2003–2006 had tremendous impacts on many people. The office of the Lewis and Clark National Historic Trail was no different. Once the Congressional funding for these events and programs and infrastructure came to an end, the Trail dedicated itself to continue its work honoring Tribes. The entire organizational structure of the Trail was changed in order to offer technical assistance to Trail partners in many disciplines: Natural Resources, Environmental Compliance, Cultural Resources, Geographic Information Services, Interpretation, Education, Volunteerism, Outdoor Recreation Planning, and Tribal Relations. The long-term planning efforts resulted in a revamping of the Trail's significance statements, those statements (quoted from the Trail's *Foundation Document* from 2012) that remind the staff and the public what is important about the Trail:

- ✚ The Lewis and Clark National Historic Trail commemorates the 1804 to 1806 Corps of Discovery, which explored the Louisiana Territory and beyond. This epic journey contributed to significant scientific knowledge and profound political, social, economic, cultural, and environmental changes to the lands and the peoples of the North American continent.
- ✚ The Lewis and Clark National Historic Trail identifies and marks the historic route and sites where the Lewis and Clark journey took place, and provides context for preservation of the route and further understanding of the expedition and its subsequent outcomes.

- ✔ The Lewis and Clark National Historic Trail links contemporary communities including Tribes, whose historic connections span generations, to the places associated with the 1804 to 1806 expedition. The trail provides an opportunity to demonstrate the continuum of human history in these same locations and the subsequent relationships that developed among multiple cultures.
- ✔ Segments of the Lewis and Clark National Historic Trail retain characteristics and a sense of place similar to those seen and experienced by the Corps of Discovery. Today, the trail provides visitors with connections to the historic event through recreational, interpretive, and educational opportunities.
- ✔ The Corps of Discovery recorded a vast amount of information about landscapes, resources, and the people encountered during the journey. The observations of the Corps are used today to connect the public with the past and illuminate the changes that have taken place over time.
- ✔ Following the Expedition’s route from eastern forests through treeless plains across the Rocky Mountains to the Pacific Northwest, the Lewis and Clark National Historic Trail crosses a wide diversity of landscapes, biological communities, and climate zones. (pp. 7–8)

The Trail also looked at its “Interpretive Themes” or those big ideas that the Trail supports and encourages. It is through providing technical assistance to our partners that the Trail can provide vital resources that will make a difference. These, too, were written anew to ensure that Tribes continue to be honored:

Theme 1: Growth of a Young Nation

Leaving Wood River, the Corps of Discovery set out on a military expedition into unfamiliar lands to find a direct water route to the Pacific Ocean for commerce for the young nation. During the epic journey, the Corps discovered the rich potential for fur trading in the Upper Missouri area, identified and suggested locations for military posts, and gathered geographic and scientific data.

When the U.S. government purchased the Louisiana Territory from the French government in 1803, it contained vast expanses of uncharted land. The theme, “Growth of a Young Nation,” explores the primary mission of the Corps of Discovery—finding a direct water route through these lands to the Pacific Ocean. The Lewis and Clark National Historic Trail provides a vital link to our understanding of the growth and expansion of the nation.

Theme 2: Documenting Observations of Natural Science

The Corps of Discovery made meticulous notes of natural environs, documenting the diversity and uniqueness of plants and animals, weather, natural cycles, and the vitality of the natural world. Through diligent documentation, comparisons of their scientific observations to current conditions can capture visions of the past.

Although the Corps of Discovery was a military expedition, scientific discovery and the recording of the natural environments the Corps encountered were critical pieces of their mission and embody the theme, “Documenting Observations of Natural Science.” Lewis and Clark documented and recorded numerous plant and animal species new to science. Today, the Corps’ observations are a critical resource for understanding the Lewis and Clark National Historic Trail.

Theme 3: Encountering Indigenous Peoples

The Corps of Discovery, diverse in their cultures, experiences, and skills, explored vast lands and participated in diplomatic encounters with Indian nations. They traded with, learned from, and depended on friendly relations with over 50 Tribes throughout the course of the journey. The American Indians they encountered had been living on the land for thousands of years and had complex societal, political, economic, and spiritual structures in place. The Indian people shared their food, knowledge, and skills with the Corps of Discovery, thus ensuring their survival and the successful completion of their mission.

The Corps of Discovery was charged with making contact with American Indian Tribes during their journey and establishing trade relationships with these groups. Without the help and support of numerous Tribal groups, the expedition would not have survived in the rugged North American interior. The theme, “Encountering Indigenous Peoples,” tells the story of first encounters between a growing nation and the indigenous inhabitants who had lived on the land for thousands of years.

Theme 4: Unity through History

The Lewis and Clark Expedition marks a significant time in the nation’s history. Some call it an epic event leading to the prosperous growth of a young nation while others characterize it as having huge disruptive impacts on the viable and rich indigenous cultures. Listening to each other with respect, the nation can unite through an understanding of multiple perspectives of the collective history of the United States.

The historic events of the Lewis and Clark Expedition weave together numerous perspectives and interpretations of first encounters between the growing nation and the Tribal nations inhabiting the land. Commemorating and sharing the stories of the Corps of Discovery expedition through the creation of the Lewis and Clark National Historic Trail provide an opportunity to explore and share these perspectives providing a better understanding of the past. Through the theme, “Unity through History,” the Lewis and Clark National Historic Trail provides an opportunity to listen to and respect the multiple perspectives that mold the collective history of the United States.

Theme 5: Traces of the Past Observed Today

The Lewis and Clark National Historic Trail provides opportunities to glimpse the past, learn from history, visit Tribal nations, and explore the landscape.

The Lewis and Clark National Historic Trail is a tangible link to the nation’s past and enables exploration of the cultural landscape with a new-found respect and appreciation

for the legacy of the Lewis and Clark Expedition. The trail also provides an opportunity to visit contemporary Tribal nations, understand their traditions, and gain respect for their relationship with these lands. The theme, “Traces of the Past Observed Today,” utilizes the historic resources of the trail to increase understanding and appreciation of the past. (*Foundation Document*, 2012, p. 9–11)

Personal Reflections of the Authors

In this section, we offer some personal reflections with the hope that you, the reader, understand the life experiences that have inspired our passion and compassion for Honoring Tribal Legacies. We realize that our reflections pertain to a range of stories that exist among the citizens of this country. There are the Native people who were born to honor their Ancestors, languages, cultures, and histories in the face of all the inhibitors that conspire to undermine the foundation of Honoring Tribal Legacies. There are non-Native people who were touched by the many voices of Native people that could be heard throughout the Bicentennial as well as those who came afterwards to be bathed in the glow of the emanating energy of Tribal involvement and successes. These lived experiences inspired us to keep breathing life to Honoring Tribal Legacies. Whatever the perspective, our stories may be your stories and, like the national parks, are meant to be enjoyed by people today and well into the future.

Personal Reflection of Richard Basch, American Indian Liaison, Lewis and Clark National Historic Trail. Within these reflections, I evolve from a seven year old boy standing on the beach of my ancestral village site along the Oregon coast, listening to re-enactor’s telling me about the adventures of the Lewis and Clark Expedition; to a man exactly 50 years later encouraging Tribes to tell their histories and stories for the upcoming Bicentennial Commemoration of the Lewis and Clark Expedition. When visited by Gerard Baker and Otis Halfmoon in 2003, their description of what they wanted from this bicentennial was a perfect match with my sincere beliefs about the desperate need for us to tell OUR stories, TRIBAL STORIES, the good, the bad, the ugly and OUR HOPES for the future! However, an unknown

reality was that I had gone through a devastating trauma some six years prior and my own epic journey of healing. I had “made it through” having meningitis. The aftermath of this left me with many challenges and resulted in me resigning from my job with Seattle Public Schools and going on disability. But, what I found out was that even though I had some special challenges with “executive skills,” I knew and remembered our histories and stories! Let me begin my own story.

A young boy stood on a beach listening to the true story of a young Indian woman from far away traveling with a group of men also from far away. These men were not like his grandfathers or uncles. They had pale skin and wore beautiful uniforms. They came to the village of NeCus' to see a huge beached whale and trade for its meat and blubber. This boy was dressed in a costume with fringe, hatchet, and feathers. Standing next to him was his aunt, dressed in buckskin, beads, and feathers. The man telling this story stood tall, wearing a beautiful uniform much like Captain Clark must have worn back in the day, with his large hat turned at an angle, looking really funny. He was very tall, standing above us. Soon more people gathered, were served mussel chowder, and listened to more stories about the journey of men that came long ago to this beach... along with a young Indian woman and her baby. The young boy listened to the stories, not at all realizing that the people in this story of long ago, these visitors had stayed in the villages of his Ancestors. Also, not realizing that the headman they described in their Journal as "kind," was his own "3-g" [great-great-great] grandfather! Yes, I was that boy. And I was standing on that beach because that was the summer of commemorating the Sesquicentennial (150th) of the Lewis and Clark Expedition. As a seven-year-old, I didn't "get it." I didn't get that this group of "rag a'muffins" from so long ago were here to check us and our land/resources out for the livability and economic

factor for THEIR people and government.



As a young boy, Richard Basch (Clatsop-Nehalem) visited with re-enactors during a clambake at the NeCus' Village site, during the Lewis and Clark Sesquicentennial Commemoration. His Ancestors had welcomed William Clark and expedition members two centuries earlier. They stayed in this village while on their trip to see the beached whale. Cannon Beach, Oregon, July, 1955. Courtesy of Richard Basch.

As I grew-up, I studied at universities and with elders. I served as a council member on the Chinook Tribal council for decades, advocating for the voices and rights of Indian people. When approached by people advocating for participating in the celebration of the Lewis and Clark Bicentennial, no Tribe was interested at first. But then I met Gerard Baker and Otis Halfmoon. Sitting on the beach near Long Beach, WA, they shared THE vision. Basically, THE vision was to commemorate the visit of Lewis and Clark by giving the Tribes a forum, a platform, a voice to tell THEIR stories of that time period, AS WELL as what has happened to their people since 1803–1806, what is happening NOW, and share their hopes and dreams for the FUTURE. Well, I was "all over it." These guys from the government meant what they were saying, and they weren't going to back down. During this time, myself, Chinook honorary Chief Cliff Snider, and others attended planning meetings and started to move forward. I was totally surprised when I attended an annual Lewis and Clark Trail Heritage Foundation meeting in Lewiston, ID. I'd swear there were more Indians there than there were "Lewis and Clarkies." It was working. The government stuck to their promises (thanks to Gerard's insistence), Tribes trusted this, and everyone was getting along and sharing.

It is about this time that, for personal reasons, I changed my enrollment from the Chinook Tribe to the Clatsop-Nehalem Confederated Tribes. I was definitely hooked on what this "commemoration" could provide for the citizens, communities, and Tribes not just along the Trail and not just for these few years; BUT what it could mean for all people, far into the future! For the opening of Corps of Discovery II with its Tent of Many Voices (TOMV) in Monticello, VA, I was asked by Superintendent Gerard Baker to provide a prayer and blessing for its success; at first I declined. I couldn't get up in front of all these Tribal Nations and provide a blessing; I would embarrass my family, my Tribe and myself. Gerard and Otis thought otherwise. They convinced me this was the time to tell the stories of our ancestors and families and that I COULD do it. In Monticello that cold January day, I was on the stage and prayed for open minds and hearts, I prayed that people could hear and take part in the stories; and that, together we could learn from the lessons of our history. All this so we could learn to respect, share, love, and to heal.

Great Spirit

Grandfathers of the Four Quarters

Mother Earth

I call out to humble myself before you

I ask for your help in blessing this event here today

I ask that all these beautiful people come with open minds and open hearts

I pray they hear and are able to take part in the sharing of the stories told

I ask that we can, together, learn from the lessons for our history

I ask that we can all see ourselves humble, good people

So that we can learn to respect

So that we can learn to share

So that we can learn to love

So that we can learn the lessons Oh Great Spirit, that you would want us to

In this humble way I give you a gift from the west and ask for special blessings upon

This tent, and ask that it become a special messenger of all that we ask for.

I offer -

Water from Grandmother Ocean

Sweet cedar from our mountains



Rainforest of Ecola State Park, Cannon Beach, OR. Courtesy of the National Park Service.



The Pacific Ocean at Indian Beach, Oregon. Courtesy of the National Park Service.

Months later, I applied for and was hired as the American Indian Liaison with the Lewis and Clark National Historic Trail. I actually considered myself the luckiest person in the National Park Service. While most government people were making and enforcing laws, and wanting something from Indian people, I actually was able to approach Tribes and individuals with a most special "gift," an opportunity for them to have an audience. With their permission, these presentations were videotaped. These recorded presentations would later be available to them, to their Tribe, and to the public as a Legacy.

Excerpted from *The Chinook Observer*, July 27, 2003:

(Omaha, Neb.)—Lewis and Clark National Historic Trail Superintendent Gerard A. Baker this week announced the hiring of longtime Washington state educator Richard Basch as American Indian liaison.

"My family 'hosted' the Expedition from November 1805 to March 1806," Basch said. "I'm descended from Coboway (Komowool)—Chief of the Clatsops—who was a frequent visitor at Fort Clatsop during that winter."

Lewis and Clark made many references to Coboway in their journals. "They didn't have many good things to say about the Indians while they were here, but Lewis characterized Coboway as 'more kind and hospitable to us than any other Indian in this neighborhood.' This being said, Coboway was also the victim of the infamous plot of deception that ended with the theft of the canoe," Basch said.

Basch is headquartered at Fort Clatsop National Historic Site near Astoria.

"I am very excited and pleased to be able to have Mr. Dick Basch on our Corps II staff," said Gerard Baker, Superintendent of the Lewis and Clark National Historic Trail and the Lewis and Clark Bicentennial "Corps of Discovery II: 200 years into the Future."

"Dick's experience, not only in the American Indian community, but also in the education field, is just what we need," Baker said. "Dick will bring many Indian stories together for the education of the American public regarding Lewis and Clark."

Basch will be the LCNHT liaison for Indian Tribes as well as local, state, and federal agencies and Lewis and Clark organizations. “I will assist Tribes and local organizations in the application process for National Park Service Challenge Cost Share grants, assess increased awareness of how Tribes can participate in Bicentennial activities,” he said.

Basch will also help Tribes in the development and interpretation of their stories of the trail and assist in the development of audio and visual components of the Corps II exhibit and work with Tribes and individuals for presentations in the Corps II “Tent of Many Voices,” performance venue.

“I’ve worked for over 30 years supporting and furthering Indian people, organizations and Tribes. I believe that as Indian people, we need to support each other in telling our histories and dreams. I am excited about being the American Indian liaison because Corps II offers Indian people a ‘stage’ for us to tell the stories of who we are to people who normally wouldn’t have an opportunity to hear them.”

For the next three years I was either on the phone or travelling on the Trail tracking down not just “the official” Tribal historians, but also the people from within the Tribal communities that held personal or family stories that needed to be shared. This journey also took me far off the Trail to Oklahoma and Kansas, for many of the Tribes had been “relocated” out of the fertile Missouri and Mississippi valleys to sparse and unfamiliar lands that became known as “Indian country.” When meeting with either Tribal councils or community groups I was frequently asked, “Why are you coming to us?” or “What interests do you have in us?” Many had forgotten from where they had come. And, it certainly was not my place to remind them of the trauma of their relocation. I would step back in hopes that someone from within the community would speak up and speak of those stories. And, they did. We were able to provide support for members of these Tribes to return to their homelands and tell their stories in the Tent of Many Voices (TOMV) and other locations. What a homecoming for those who spoke, with many tears of joy as well as sorrow.

The continued increase in partnerships created an atmosphere of excitement for the challenges ahead. Basically, I was to help channel all the energy, interest, and funding and to increase levels of TRUST with all people and all communities; introduce Tribes to the idea of participating in this commemoration; find, within Tribal communities the people who would "tell the stories," all the stories from many perspectives and viewpoints; often "re-introduce" many Tribal communities to the homelands they had been "removed" from; and, open the hearts of many non-Indians living in "border towns," close to reservations to the stories of their neighbors that they may have never met.

This truly was a journey of *discovery and healing* for many of us, whether individuals or communities, Tribal or non-Tribal, partnerships and programs started coming together. Stories began to be shared and people were actually interested in listening to our untold histories. Ideas and venues for sharing information and stories took off like wildfire.



Community Members, Tribal, State, and Federal representatives participate in the Grand Entry of the Opening of the OCETI SAKOWIN EXPERIENCE: REMEMBERING AND EDUCATING Signature Event, Eagle Butte, South Dakota, September 17, 2004. Courtesy of the National Park Service.

It was important to encourage elders and youth to be involved. I was touched by many people and many stories during the Bicentennial, some which have left me with new friends and new ways of understanding our histories. We brought Traditional Indigenous Games to Tribal and non-Tribal audiences. It was exciting to work with the elders who told the stories and the children who would play the games and to see people “light up,” as they learned the games. We brought an elder from Rocky Boy to the Tent of Many Voices (TOMV) in Seaside, Oregon, during the Signature Event to do presentations on traditional games. She had never seen the grandmother ocean. After picking her up at the airport we arrived at the beach right at sunset. She stood there, arms outstretched, praying to the Creator for a long, long time, overwhelmed by its beauty.



Ruby Stump (R) from Rocky Boys seeing the Pacific Ocean for the first time, with her husband Videl (L). Courtesy of the National Park Service.

A young dance group from Fort Berthold reservation was brought to a small non-Indian town in North Dakota. At the end of their presentation/performance, the group started a round dance (social dance). A young dancer approached an elder farmer from the community and asked him to join in the dance. The sight of this has stuck so strongly with me ever since. Such a small step, but what a wonderful and joyous step it was!



Eagle Feather Dance Club (New Town Schools) ask visitors to join them in a Round Dance. New Town, North Dakota. August 18, 2006. Courtesy of the National Park Service.

A moving ceremony was held by the Blackfeet Nation at Two Medicine River, Montana, to honor the memory of two young Blackfeet men (boys) killed by Meriwether Lewis and his party in 1806. This story was, for the first time, being shared outside of the Tribe.



The Blackfoot Nation holds Ceremony to honor the memory of two young Blackfoot men killed by Meriwether Lewis and his party in 1806. Browning and Two Medicine River, Montana July 27, 2006. Courtesy of the National Park Service.

While sitting with a group of elders in their lodge (Tipi) in Montana with Darrell Martin (incidentally, Darrell, a member of the Gros Ventre Tribe, and I, were both Tribal Liaisons during the Bicentennial), we were both in our NPS uniforms visiting with them about ways to involve Tribes and Tribal members in the commemoration, as well as how to engage non-Tribal communities. Our conversation wandered off to talking about how important it was for Indian country that we stay in these positions. We were truly a bridge for the communities. And, as expected we all ended up laughing when one of the elders joked, “The tables are turned now, we’re using you two as OUR Indian scouts.”

Since 2003, I promised hundreds of Tribal elders, youth, leaders, and community members that if they did come forward and use this opportunity, their story, video or even PowerPoint would not disappear into the dungeons of the National Archives. With the completion of the *Lewis & Clark Trail Tribal Legacy Project* website (<http://lc-triballegacy.org/>) and now this wonderful *Honoring Tribal Legacies: An Epic Journey of Healing* (HonoringTribalLegacies.com), we can all be assured that Tribal histories will be told by Tribal voices, along what is now referred to as the Lewis and Clark National Historic Trail so that we all may heal.

I can thank ALL of those people along the Trail that fed my desire to make sure that the stories and memories are KEPT alive for our children and children's children. I have been given the honor of making sure that the voices, the stories, the videos and dreams of the over 400 Tribal youth, community members, leaders and elders who spoke in the Tent of Many Voices (TOMV) remain alive so that we can all heal. When speaking about presentations at the Tent of Many Voices, Otis Halfmoon stated,

You're gonna hear the word reconciliation . . . a good word . . . that really means . . . the books are balanced. . . . And for too many Tribal people, not only the Nez Perce but too many Indian people, the books will never be balanced.

And, that very well may be the truth because even though “the Journals” speak highly of my 3rd great grandfather Coboway, headman of the Clatsop people, and describe him as “being much more kind an hospitable to us than any other indian in this neighbourhood,” the Expedition stole a much revered, treasured and needed Canoe from this “kind and hospitable” leader of this sovereign nation. And then after a brief 50 years US representatives promised Coboway’s successors THAT if they would sign a treaty at Tansy Point, along with 13 other Tribes, lands would be “reserved” for them and the right to fish would continue. However, these US representatives did not deliver these signed Treaties to Congress or the President for ratification, leaving these Tribal citizens to live in squalor, finding themselves arrested for trespassing on someone else’s land.

For me, my Tribe, and many others, the preservation of these many Tribal Legacies has been a journey towards healing. We are moving closer to “balancing the books.” The Lewis and Clark

Bicentennial did provide the opportunities for Tribes and communities to share our stories; and in many cases people have reached out to provide support representing yet another step towards healing. As far as that seven-year-old Clatsop-Nehalem boy standing on the beach at NeCus' Village, he knows he has helped to ensure that the stories continue to be told and the people continue to respect, share, love, and to heal. I often go back to the thoughts and feelings I had as that 7-year-old boy standing on the beach listening to that tall man in the beautiful uniform telling that "wonderful and great" story. Those stories and "celebrations," were often times far from the truth and certainly didn't include the voices of those standing on the riverbanks welcoming Lewis, Clark, and the expedition members. We HAVE come a long way.

Personal Reflection of Carol McBryant, National Park Service, Tribal Interpretation, Education, and Tourism Programs. It is my honor to have an opportunity to tell my story. Everyone has a story and everyone should find comfort in telling their story in this Nation, a nation of clay pots and woven baskets that holds the stories of our people and our place here on earth. My story is simple. It is what I was born into, not unlike most. You live a life given you and do so with good intentions. You work hard, with a desire to do the best you can with what you have. You create and collect your stories, make contributions to your community and cherish the encounters of people and places throughout your life.

Every once in a while your story takes a dramatic turn; a loved one passes to the spirit world, an unexpected miracle happens or insights come through new experiences. The story I would like to share for the purpose of this book is a reflection of one of the turns in my life.

On September 11, 2001 I was in North Carolina packing my belongings to move to Omaha, Nebraska, to serve as the Chief of Logistics for the Lewis and Clark National Historic Trail. I was leaving a national historic site held in honor of Carl Sandburg, biographer of Abraham Lincoln, Poet of the People, children's author, Pulitzer Prize winner and activist for the common citizens of this Nation. I had spent five years managing the operations of this small, yet powerful, place in Western North Carolina where social justice and equality enveloped the place and the people who came to visit. A place that fits who I am—one who believes that everyone deserves a voice,

everyone deserves the privileges that this nation has to offer, one that recognizes the struggles of the oppressed and marginalized of this great nation we call America. I was moving on this day, a day of punctuation in our nation's history. A nation in shock because of the horrible non-discriminating terror imposed on its people. A day that our nation promised to never forget.

I was moving to a place where Lewis and Clark were seen as heroes of American history. Their expedition deemed successful by providing a broad foundation that shaped this young country 200 years ago. Two explorers hired by the United States Government to lead a corps of young men on a military expedition across the continent. Their purpose was to map the waterways west of the Mississippi River for the development of commerce and while doing so they were charged with documenting the flora and fauna and providing diplomatic relations with this continent's First People, all on behalf of the United States government. I was excited for this opportunity. I was chosen by the National Park Service to lead the logistical efforts for the national bicentennial commemoration of the Lewis and Clark Expedition. I hired a corps of young people, designed a traveling exhibit, organized tour stops and logistical requirements. I would represent the United States Government in building community relations.

What I began to learn you can't find in a text book. As I travelled the 3,700 miles that make up the route of the expedition, I began to piece together stories I had never heard before, stories that compared to the terror that our nation experienced on 9/11. The difference, we did forget and there was never a promise to always remember. We forgot the terror and colonization tactics imposed on the indigenous peoples of our new nation. I also learned that the "success" of the expedition could be attributed to the Tribal encounters and that the hospitality and friendship that was offered to the Corps by the Tribes was sincere, yet came with a price over the next 200 years of our history.

As I began to settle into my job, I began to realize how important my work was to help commemorate all of the Lewis and Clark Expedition. Everyone's history. The history made by the heroes of our text books that so successfully set the foundation for our nation's growth was scratching the surface of this story. This story was also about setting that foundation with the

purchase of land that wasn't for sale. A nation with a history that if they were to become the "Land of the Free," needed to face that history honestly and reconcile having moved its original inhabitants out of the way, assimilating them into a colonized society or extinguishing their existence—these were the same inhabitants that contributed to the success of the expedition; History, our history, our collective American history. The successes of the expedition, the assistance from the Tribes, the terror imposed upon our First Nations beyond the expedition, the hero status of the Corps of Discovery, a successful military expedition; all of this history. This became my job, to help set the stage for our collective history to be told freely across America.

Throughout my travels, my understanding of our history went beyond the text books of my youth and began to grow through the knowledge and understandings of many tribal historians, educators, elders and the ancestors of those who welcomed Lewis and Clark as they made their way westward to the Pacific Ocean and back to St. Louis. As I listened, I began to learn how critical it is for our nation to provide a platform for all voices to be heard and that the National Park Service has an obligation to building the foundation for this in our country. I learned that the more voices that are heard in the places and about the events in our history, the more accurate and rich the history becomes. I began to understand a whole new "American History."

But how would we facilitate the telling of the whole story? How would the National Park Service set the stage for the public to hear the collective American History related to the Lewis and Clark Expedition? This was our charge. We did it by building true and meaningful relationships with the people whose ancestors were touched by the events of the expedition, especially the Tribes whose history had been left out of our American story for far too long. We built trust, we honored our promises and we were sincere in our friendships. For the first time in our history, America had an opportunity to experience the expedition from the shores—through the eyes and voices of the American Indian communities—whose very ancestors welcomed, and in many cases helped, the corps in their endeavor to map a waterway to the Pacific Ocean. The expedition is one of the greatest stories of our nation, in fact, even richer when it is told by many voices and through multiple viewpoints. When we invited American Indian voices into our history and listened to

the various perspectives of how history unfolded for them, we began to see a more complete Lewis and Clark story emerge, a story that provides lessons for the future, reflections on the past, a sense of belonging for all cultures.

After being on the Trail for several years, a dear friend and Tribal scholar of the Lewis and Clark, Allen Pinkham, once said to me that his studies of the expedition led him to believe that the Corps of Discovery returned to St. Louis in 1806 more Indian than American. He continued to say that the 28 months of the expedition were arduous and full of many challenges but because of the friendship and assistance from the Tribes they found their way in Indian Country and learned the ways of this land as the indigenous people had done from the beginning of their existence.

What I understood him to be saying was that the Lewis and Clark Expedition is as much an American Indian story as it is about a military expedition westward in America. It is a story of friendship, trust and cultural exchange. This I learned to be true. I had worked amongst the Tribes, sat with their elders, participated in their ceremonies and became their friend. Like the Corps of Discovery, I, in some small way, began to understand the people of this continent, their existence on this land and their courage and strength to survive. With this my story has taken a turn.

I have dedicated my life to doing what I can to bring the American Indian voices into the stories of our nation. I believe that when our teachers and our park rangers begin to give voice to our American Indian stories as a part of our collective American history and our students and park visitors begin to see the whole of American history, then we will be Honoring Tribal Legacies.

Personal Reflection of Jill Hamilton-Anderson, Education Specialist, National Park Service Lewis and Clark National Historic Trail. I grew up in New England. “New.” “England.” The river behind my house in “New” “Hampshire,” the place my parents still reside, is named the Winnicut River. This river connects by way of Great Bay estuary to the Piscataqua River which is a brackish tidal river that connects to the Atlantic Ocean. It is the third fastest-flowing navigable river in the world, or so I have always been told. This river separates the states of New Hampshire and Maine. The Winnicut River to me is where I went to fish and canoe, ice-skate and explore. A tributary of the river, which I affectionately referred to as

“the continuation,” is where I would play in the muddy bottom making my own creations of clay pottery. I didn’t know the Abenaki may have done the same. I never realized the Piscataqua River to the Abenaki was an important trade route. I also didn’t know that they referred to it as the place where one leaves in one of three directions or comes from one of three directions since upriver from the ocean the river branches. It is here where many tribes, now part of the Wabanaki Confederacy, or People of the Dawnland, came to do business.

“In 1492, Columbus sailed the ocean blue,” and discovered America. I grew up in the era of American education when concepts like these were not challenged. Why was New England a “New” “England”? This was never questioned. Native Americans were extinct. That was that. There was no talk of wars with Indians to take over their land. There was no talk of treaties. History was shared through a very narrow funnel, precisely measured. The history topic we spent the most time on was the American Revolution against Britain, even the Civil War was glazed over in my experience. So I grew up never being taught why these place names all around me were different from the others, but I was a curious kid. It was this curiosity that led me to finding answers as interpreted by me. For a while I read anything I could get my hands on, *Black Elk Speaks*, *Bury My Heart at Wounded Knee*, *Earth Speaks*, *Trail of Tears*, *The Medicine Wheel*, *American Indian Myths and Legends*, and *The Sand Creek Massacre*. Later as I was studying Outdoor Education in college I found the *Keepers of the Earth* teacher guidebooks. So although I was learning stories not offered to me in junior high or high school, coming to them alone and unguided left me with anger and guilt.

There are a few things I have always been drawn to: the ocean, the mountains, lakes and rivers, and historic landscapes. I was the kid who wanted to experience these things first-hand, swimming in the waters, hiking in the woods, touching and photographing landscapes, natural or built, and listening to people’s stories. I always loved the stories. Working for the National Park Service has been a great gift to me. It has provided me with rich place-based content—opportunities to gain knowledge in areas never available to me in school curricula with resources I could touch and smell.

Fast forward to my current position at Lewis and Clark National Historic Trail; I was hired to coordinate with the Trail's American Indian Liaison its effort to create curricula that brings a tribal perspective to the study of Lewis and Clark. I was excited about this opportunity, but I was scared. I learned that the coming of Lewis and Clark was the beginning of the end for many American Indian cultures. It has been a difficult history to face as a Euro-American descendent and as an employee of the National Park Service. I have had to do more than read about these histories. I have had to face them. "Who am I to help with this effort?" I thought, feelings of unworthiness percolating. "How can I make a difference?" I knew one thing for sure. If I could make a difference for kids like me in schools across the nation, then I wanted to be involved, no matter what I contributed to the effort.

Over the next six years something amazing happened. . . G-R-A-C-E. Native people I have encountered through my work at the Trail have been patient with my ignorance, generous in sharing their knowledge and lifeways, honest about unjust U.S. policies affecting their people and ways of life. They have an unwavering positivity about the future. Those I have met are interested in creating an informed citizenry, so Native and non-Native people understand the impacts of the European-American "way of life and government" on the Native populations so we can find a better way to move forward, while preserving the sacredness of each other's cultures. I am humbled by the people I have met and eternally grateful. They have helped me understand that feeling guilty or angry is not the answer, but doing something to improve the next seven generations is where we should focus our energy.

Honoring Tribal Legacies to me is truly a journey of healing. Giving our students, our employees, and our children opportunities to experience a different way of seeing the world is vital to creating a more respectful and peaceful one. I have had the good fortune at the Trail to be part of a team with a supervisor, Carol McBryant who had deliberately set forth these opportunities to learn and experience Native cultures. She challenged us to attend Native events, lectures, visit homelands, involve Native people in our projects and be open-minded and reflective about our experiences. The Trail's American Indian Liaison, Dick Basch, also has been a tremendous mentor

for me, always giving me advice and telling me stories about how he thinks or processes things differently than I do, always with kindness and patience. And the team from Honoring Tribal Legacies, the most generous and kind, and good intentioned people I have ever had the honor of working with; I thank you all.

In my lifetime I will have only tasted the incredible diversity of these cultures and I will never become “culturally competent;” I don’t live in Native shoes nor have I endured their trauma, but I can be patient, generous, and honest about what I do understand and I can have faith that, in the future, we will all be here together living in a better world.

Concluding Remarks

The National Park Service as an agency has made significant strides toward honoring Tribes in many areas of its work; the Tribal Preservation Program is a good example. It provides support to Tribes for the creation of Tribal Historic Preservation Offices and it provides Tribal Heritage Grants, which help create Tribal oral history programs, develop and operate Tribal museums and cultural centers, and create training and education programs that preserve traditional culture. Individual park units and trails have made strides as well. Each summer Fort Union Trading post National Historic site hosts an Indian Arts Showcase that demonstrates traditional Northern Plains Indian accoutrements, crafts, music, and lectures by Tribal historians and elders from Tribes of the Upper Missouri. Glacier National Park hosts a “Native America Speaks” program. Each summer Blackfeet, Salish, Kootenai, and Pend D’Orielle Tribal members share their history and culture with park visitors. Programs are offered in the lodges, campgrounds, and St. Mary’s Visitor Center. Canyon de Chelly National Monument is located on Navajo Tribal trust lands with a community of Navajo families living in the canyons; the NPS and the Tribe work together to protect and preserve the park’s resources and to hire Native interpretive park rangers. In an effort to strengthen NPS and Tribal relations and to create a more inclusive workforce and an environment that is more sensitive to Indigenous concerns, the National Park Service has embraced the Council for Indigenous Relevancy, Communication, Leadership, and Excellence (CIRCLE) as a resource for NPS employees.

The Lewis and Clark National Historic Trail provides and encourages training to its staff in furthering their knowledge about Indigenous peoples. The Trail encourages non-Tribal partners to engage with Tribes and include them in interpretive and education planning and programming and in processes involving the protection of resources. The Trail employs an American Indian Liaison to assist with these efforts. The Trail also began a program working with Tribal colleges and universities to educate students in cultural interpretation and Tribal tourism. Native students can earn credentials in a field that will provide them with the skills to have a successful career in preserving cultural resources through interpretation and tourism. This program has now been elevated to include Tribal colleges and universities nationwide and is operated by the National Park Service's Washington D.C. office of Interpretation and Education. These things, in addition to changes in its organizational structure and its recently published Foundation Document, are a testament to these strides.

Honoring Tribal Legacies: An Epic Journey of Healing is among the best examples of honoring Tribes under the Trail's new administrative model. This model had its creation in the Bicentennial, but has been effective and will continue to be so with the contributions and commitments of present and future Trail leaders. These leaders not only include those working for the Trail in the National Park Service, but all associated partners: other federal agencies, Tribal constituents, university partners, not-for-profit organizations, friends' groups, not to mention state, local, and county governments. The Trail envisions a future with many opportunities to continue to lift up this good work. One of these opportunities is to create a living repository for the tangible outcomes of the Bicentennial. These resources are enormous and are widespread, but some are disappearing. People move on and sometimes so do the products that were developed or disseminated by those people.

The Honoring Tribal Legacies project aims to secure as many of these products as possible, if only by providing knowledge of their existence or a mechanism for finding them. The Special Collections of the University of Oregon Library has contributed (etc.). The Lewis and Clark National Historic Trail and the National Park Service have contributed to the effort through

funding a portion of this project, giving technical assistance, guidance, and heart. The Trail worked with the National Archives to provide a secure location and access to the Tent of Many Voices (TOMV) video recordings from the Bicentennial for years to come.

It is our belief that this *Volume I – Foundation Document for Honoring Tribal Legacies: An Epic Journey of Healing* and the companion publication, *Volume II – Guide to Designing Curriculum Honoring Tribal Legacies: An Epic Journey of Healing*, will have its greatest impact with students who are learning how to teach. Together with the Honoring Tribal Legacies website www.HonoringTribalLegacies.com, we believe if they are exposed to this concept of design during instructional coursework, it will become a central feature of their teaching repertoire. The impact will be significant for their students in classrooms across the nation. We also aim to see the growth of Honoring Tribal Legacies beyond the focus on the Lewis and Clark expedition in history, to see it embraced by all of American history, perhaps even world history! Beyond that, our goal is to encourage honoring the legacies of all people. Diversity is what enriches us, and embracing it prepares us to be effective leaders in our diverse communities and workplaces. In continuing the journey, we embrace the words and actions of the Council of Tribal Advisors when they said it is their mission “to commemorate and acclaim the contributions and goodwill of our Ancestors and to plan for the well-being of future generations” (*Enough Good People*, 2009, p. 134).

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- ✚ Dowie, M. (2009, May 3). No Natives Allowed. *The Boston Globe*. Retrieved from http://www.boston.com/bostonglobe/ideas/articles/2009/05/03/no_natives_allowed/

For more on the National Park Service, see:

- ↗ <http://www.nps.gov/aboutus/index.htm>
- ↗ <http://www.nps.gov>
- ↗ <http://www.nps.gov/history/>
- ↗ <http://www.nature.nps.gov/>
- ↗ <http://www.nps.gov/communities/index.htm>
- ↗ <http://www.nps.gov/teachers/index.htm>
- ↗ <http://www.nps.gov/kids/>
- ↗ <http://www.nps.gov/getinvolved/index.htm>

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Chapter 1

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Lake McDonald, Glacier National Park, Montana; Ten miles long and nearly 500 feet deep, Lake McDonald, the largest lake in the park, is a direct result of glacial carving. The Kootenai Indian name for the lake, Yakilahnkwilnamki, translates as "Sacred Dancing" and is believed to refer to ceremonies the Kootenai people performed at the foot of the lake. It is commonly thought that the present name of Lake McDonald was named after trader Duncan McDonald, who carved his name on a tree nearby in 1878.

Page 22: Map: A map of the United States of America agreeable to the peace of 1783, created by William Darton, 1783; Courtesy of the Library of Congress; Retrieved from <http://www.loc.gov/item/74696218>

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Page 28: Image: Prepare to Meet Us at Chetopa, Kan. A Large Area of the Beautiful Indian Territory Open to Homesteaders, Indian Territory Colonization Society, 1905; Courtesy of Homestead National Monument, National Park Service; Retrieved from <http://www.nps.gov/home/photosmultimedia/photogallery.htm>

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